TWO DOLLARS PER YEAR

SCHEEDS WITHOUT VIRTUE ARE PALTERING VANITIES

ONE DOLLAR FOR SIX MONTHS.

VOLUMBE O.

CINCINNATI, JANUARY 25, 1800.

NUMBER 4

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the statement that we shall not strive to learn the mysteries of it alliums, that we must leave those mysteries, and allow them to lie in the shadows of ig-aleve time to lie in the shadows of ig-aleve time to lie in the shadows of ig-severy star that alliums, and the shadows every star that alliums, and the shadows every star that alliums, and that all the every star that alliums, and that it is more over them, has within it a mys-tury of toda, and I claim the great ad-vancement and evolution of the united that rolls along expectably forwarded of man has been especially forwarded of man has been especially forwarded them any string that the pro-lem and given it to the world. Where-ever a now fact of the mystery of toda-tillines, or a secret of nature has been cludy and thoroughly explained, the while has been the better for it, the world in the shadows of the shadows and revealing to untal which belong and revealing to untal which belong to the bounce taxe. But evolution to

seles it wherever you turn, and that it well-turn is present that comes forth there is a something into or the site, secretally selected. There is the seed, or the both, or the site, exercising some judiciously the selection of the site, exercising some judiciously the terret, to bring forth that which we need in the evolving process. We must early this not only in the kingdom of ders, but when we come to the great many contracts of the selection of a mental success until he may be selected as the selection of a mental success some of the selection of a mental success some success that the selection of the sele

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combetable looking things, many of combetable looking things, and the them away, and then the passes of the lop.

I and a start is and under the proper efection where they are put; and the green leaves unstable, and shortly, but in clear the large the looking through the looking the loo

Written for The Better Way A SHORT SERMON BY R. REELY.

"Sacrifice and offering thou didst not desire: Mine ears hast thou opened: burut offering and alm offering hast thou not required. Then said I, Lo I come: in the volume of the book it is written of me. I delight to do thy will, O God: Yea thy law is within my heart."

The developed Hebrew worshippers, of whom the Psalmist was a strong type, had outgrown the sacrificial worits symbolic nature; hence these words, "I delight to do thy will." The end of all ordinances and all isms is to bring man to a willing obedience to the will of God. which is also the will of every good man whose ears are opened to hear, and whose soul is unfolded to understand, and whose will is constrained by love to do God's will. But you say, what has this to do with Spiritualism? Very much. There never was a dispensation given to man better calculated to correct the errors of human life than Spiritualism; because it gives the best and surest proof of the continued life dation and rulu. of the soul and spirit after physical death; and the conditions of the hereafter, and what is necessary to fit us for it. But like all other dispensations it must be properly used. Go to a Spiritual medium for Spiritual light, that the is wrong, as the Godly man goes to the that you may learn by it to live a better unlists that they think they are freed religion is that element of the soul that makes him look upward to goodness and truth.

"Thy law is in my heart." It is useless to argue whether or not Spiritualism is a religion. I have said and writis by nature a religious being, and I say now that the man whose religious nature is highly developed, and he uses Spiritualism religiously, that is, to eleat religion.

A friend whom I revere very much once said to me : "God is to you what. ever you think he is." I think the same about Spiritualism; it is to you what-I am more and more convinced that it ground, and also here and there a ceived a scratch. clergyman venturing, some quietly and some more boldly, to acknowledge it. How can it be otherwise, when spiritual phenomena has accompanied every religion: and when the Curistian religion was insugurated the continuance of spiritual gitts was predicated upon their believing in the Christ.

This believing was not a mere assent of the mind, but a faith that lifted them up into a likeness or oneness with God, like Jesus himself, when he said "I and my father are one." His law was in their hearts, and they delighted to do, and for a time did do, his will, till pride and worldly ambition superceded the nimple, pure and spiritual conditions and brought on the dark ages. But now the strong under-current of human progress has not only set the "gates sjar," but opened them so wide that we can see and know beyond a peradventure the realities of the after-life.

This is Spiritualism! What shall we do with it, and what use will we make of it? Will we use it religiously as a means to the one great end of life-the unfoldment of the soul-or shall we use it as a fine entertainment where we can bave a good time with "our loved ones gone before." One lecturer is lately reported to have

said to an audience of Spiritualists: "Let those who want religion go to e urch and get it." That was a very foolish saying, and shows a misunderstanding of the entire subject. I have atways taken my religion with me when 1 went to Spiritual meetings or mediums, and I think that is why I have been fortunate above many others in receiving spiritual instruction, and if 1 ain compelled to go to church to get reighou, I will go and take my Spiritual-i-m with me; then I will have it all as stood there laws better we should have one harmonious whole, as it was in Pentecostal times, with the advantage of modern development. To my own k owledge, in many cases mediumship is prostituted to mere fortune telling, and the sensitives who should be approacted with the purest motives are sick at heart with the unholy influences thrown around them by people coming tain the solution of many problems of with their love affairs, family troubles life which are now mysteries to us.—and business matters. How long will Golden Gate.

it take Spiritualism to reform the world If it is used in that way? If instead of searching after truth and wisdom, men will go to the Spiritual medium to enquire how they can increase their already large stock of worldly wealth and take with them the influences which their avarios has attracted, and vex the righteous souls of those whom God has sent to open the door to eternal truth and wiedom, how long, I ask you, would it take such conduct to plunge us back into such darkness as followed the corruption of Christianity ship and come to realize and understand | But you say that is impossible in this enlightened age. One would have said so when the Christian religion took pos session of the Roman Empire and superceded their idol worship; and it depends now, as it did then, on the use we make of it whether we shall climb to the sublime heights of spiritual life, where we shall enjoy the happiness of heaven upon earth, with the world and the flesh as our servants and not our masters, and the divine eternal law of nature as our guide to health and harmony; or whether we shall go back to HUDSON AND EMMA ROOD TUTTLE. materialistic selfishness, cruelty, degra-

> Written for The Better Way. Guardian Spirits. JOSEPH WOOD,

That we are the objects of spirit's care and guardianship there can be no soul may be elevated above that which doubt. It may be that we are specially in charge of one, a relation or near house of prayer that he may learn to friend, or we may be protected and dedo the will of God, and work for the fended by a band whose special duty it good of his fellow men. Rest not sat- is to preserve us from damaging or disisfied with condemning the errors of tressing conditions. Indeed, there is no theology, but seek the way of truth question that in many cases where there is perfect agreement and harlife, a life of obedience to the will of mony between the guardian and the God. It is the mistake of many Spirit- ward that death is averted, and mostly, through life, the environments are from a great religious burden. Let it made such that no very great harm or be remembered that religion is an ele- ill can assail us. This care and protecment in man's nature, and the higher tion goes beyond the physical condition he rises in the unfoldment of the soul of life, and is exerted to save from loss the more religious be will be, because in labor, in trade, in the monied transactions of the times. And just here let me put in the experience pointing directly to the objective feature of my essay. A brother Spiritualist wants to borrow two hundred dollars, which, af ter some hesitation, I agreed to lend ten again and again till it appears to me him. To get that amount upon a check like a superfluous repetition, that man | the paying teller of the bank would require some one to vouch for the person presenting the check. To avoid trouble and delay I arranged with the brother that I would go to the bank, which vate himself spiritually, to that man was about half a mile distant, and ar Spiritualism may be called a religion; range with the teller so as to prevent but the man or woman who goes to a any mishap in the affair. On the way, Spiritual meeting as they would to a and when near the bank, stepping upon circus, I would not expect them to call the curbstone, I felt a slight blow upon the back of my head; with an impulse forward and sideway in the direction of my home, at which moment my left ear was as ailed with the word : "Don' you do it; you'll lose your money " the same moment I was on my way to tny residence. My bro her did not get ever you think it is, or whatever you the loan of me, but I learned that he obmake it. I have also maintained, and twined it elsewhere, and that somebody was the loser. This is but one of several instances when the interference of the is a part of every religion, especially of spirit-world has been evident. In two Christianity, and I find some of the best or three falls or stumbles in the street mediums and lecturers taking the same I have gone down head foremost, in which I have not been shocked or re-

Danger of Ignorance.

is directly the cause of all the acciden's could make it under the conditions imto life or limb that befall mankind. If posed. It was a curious sight, that boy, man only knew the weakness of the far away in the country, after a weary ladder that breaks under his weight he day of toil, retiring to his lonely room, "Origin and Antiquity of Man," about telligences, contributed to the aptritual the untrustworthiness of the vessel that sigh of the winds around the eaves; goes down in the storm, he would never without a book of reference, writing on poetical work, containing, as its name riety of subjects, and this vast labor, as commit his life to it. In fact, ignorance the profoundest themes which ever enis the prime factor of all calamities, the gaged the attention of philosophers or veritable satan of the race.

In mediumship ignorance is responei which gullible people accept as genuine communications of spirits. No one should ever lay aside his common sense at the beheet of spirits or mortals When Adam, Eve, or Cain's wife, pretend to speak to us through the lips of an entranced medium, we should request the Ignorant or dishonest spirit to leave the medium and never again re-

This is one of the heavlest and highest stumbling blocks that Spiritualism these invisible authors I draw the con- ed, those most influential were: "Rehas had to encounter—the imbecile communications of great souls, and puerile messages purporting to come from ancient spirits. We are tired of all ancient spirits, until they can bring us something we do not already know, or that our own spirit friends cannot give us as well. We are not particularly interested in Ben-ha dad, or Joshua, or Cain's wife's grandmother. would much rather hear from some one closer to us in kinship. Spiritualism

must rise above all this trash. The only danger in mediumship is in ignorance of the laws governing it. The same danger applies generally to far more charity for the erring. The same laws governing in the control of the mortal brain by unseen intelligences, applies to the same brain by reports in the body. Men and women can be psychologized to do almost any iniquity, for which they ought not to be held responsible.

The public was duly

When we learn more about the subtle forces at work in nature, we shall ob-



Written for The Better Way.

BY JAY COWDERY.

The city which decorates a park with fine statuary, does more to elevate the standard of public morals and correct taste than does the erection of a or woman in a community, who is not a heart to feel and an intellect to work however, was never concealed that the for public weal, with the moral courage to combat error on all occasions and able to a species of natural inspiration, educate mankind up to a higher grade of thought and modes of life and culture, than does the endowment of a public school. Such a man and woman are the subjects of this sketch.

Hudson Tuttle was born in 1836, in a log cabin on the farm where he now resides. His parents came to Obio in 1830, purchased a tract of woodland, and from the forest carved out the house he now owns. His opportunities for gaining an education were exceeding'y meagre. His entire school days there was often an automatic movedid not quite reach fourteen months, and his school attendance was inter rupted by long vacations and sickness. At the age of sixteen he became conscious of being a medium. His mediumship began by the moving of tables and other objects, but rapidly culminated in a highly sensitive and impressible state in which he always writes while it greatly transcends them in and takes pleasure in their grateful and usually speaks. He was a frail, freedom from arbitrary scholastic re friendship. Her life is one of continusensitive, reticent boy, and even now shrinks from notoriety or prominence. pendent thought. Nor is this all. Com. | ties, like her sympathies, are on a gen-Yet brief as were his school days, and pared with works of its class, it displays erous scale, and her hospitality meassensitive and reticent as was his youth, much research, an unusual familiarity ured by her strength. few men of his age are so widely and with the records of scientific discovery. favorably known in this country or and in several departments of which it Elvie Saved the Baty," a story of the are not obliged to embrace his sine. We smooth the scholars of Europe His treets and a more than youthful abil. Commany that which has met with among the scholars of Europe. His treats—and a more than youthful abil. Conemaugh flood, which has met with first work, "Life in the Spheres," was written when he was in his teens.

scientists. This volume was published into German and published at Leipsic. markable work on "Matter and Force," mistaking it for the work of an eminent American scientist.

have been led through the paths of scivolume."

world stood aghast when this work ap- ger Step of Theocratic Despotism." peared. All who knew and had seen the times.

On the appearance of the "Arcana of Brittan, gave it an extended review in and artistic talent. They are bound to the Banner of Light. The following gether by the ties of a common belief, passages, as containing important similarity of tastes and sympathies, and

His educational training at school had under the instruction of Garfield. After altogether been less than two years | the publication of "Blossoms," she pub-With such limited opportunities for the lished, anonymously, "Gazelle: a Story development and training of the men- of the Great Rebellion." Then becomtal faculties, and without mortal guides ing interested in the progressive lyor tangible instructors-without influ | ceum, she compiled a "Lyceum Guide" score of churches. The life of one sin- ential friends, and in the absence of all for the use of this school, after the plan cerely honest, pure and consistent man favorable circumstances, he commenced of A. J. Davis. It had a large sale, but his career and was first introduced to the plates were, unfortunately, burned an idolator to mammon, and who has our notice as an author. The fact, in the great fire in Boston. interest of the book was chiefly referunder all circumstances, does more to rather than to the author's very limited press. She has had a thorough educaattainments. It is claimed for and by him, that in writing this book, he has and has given several seasons of public received material assistance from some invisible intelligence. He has not only been conscious of receiving such foreign undoubtedly the secret of her versatility an advantage, and thus we beg our aid, but the influence has been appa and complete absorption in the characrent to the outward observer. Not only were ideas infused into his mind-a quality is it is not without its tortures. sentence or part of a sentence being thus communicated at once, and the man beings or animals often causes her flow of ideas being interrupted at proper intervals to admit of literal record—but which she cannot quiet. She is a zealment of the hand, and this style of the chirography varied from time to time. the family well know; and she says she

general order, to indicate the great processes and to explain the fundamental vant can remain with them who ly laws of creation. As a literary productiones their needs or rights. It is a part own soul out of the resentment that tion, it is quite up to the average stan- of her religion, and she often with her arises from his inability to do the same dard of our popular scientific books, own hands cares for her dumb friends, straints, and in the exercise of indeity in the use of material. In respect great favor by the critics. She has a ly desire his redemption and advanceto style it differs in its most essential volume ready for the press, "From Soul ment. The thoughts engendered by While the public was wondering at features and characteristics from nearly to Soul," a selection of her best poems.] kindness and benevolence become gl that strange story of the "Reyond," he all the writings of modern media. The It may be said, in closing this brief was preparing the first volume of the manner of treating the subject is direct sketch of two busy lives, that Mr. Tut-"Arcana of Nature." We are told that and familiar; the ideas are concisely the has never taken to himself the credit the manuscript of that volume was and clearly expressed; the text is of his voluminous writings, but always three times written before the final ver- neither encumbered with technical referred them to his inspiration. As sion was accepted by the controling in stumbling-blocks, mixed metaphors or responsible for their publication he telligences, and each time they in redundant language. On the contrary, signs his own name to his books and intence.—Eliza Lamb Martyn in Golden structed him to burn it and try again, the views advocated are set forth with articles, yet is anxious to have the Gate. which he unbesitatingly obeyed. Then simplicity and philosophical precision, reader understand that their source is It may be safely said that ignorance they said it was as correct as they both in manner of statement and in use beyond himself. The dozen or more of

of language." The second volume of the Arcana part of his writings. He has, sluce he soon followed, and in 1866 he published became susceptible to the inspiring inwould never attempt to ascend it; or where no sound met his ear but the thesame time in conjunction with it he and liberal press an aggregate of thouspublished "Blossoms of our Spring," a ands of columns, on the greatest vaimplies, a collection of their early that press will testify, has been given poems. His next works were: 'Career almost exclusively as a labor of love. of the Christ Idea in History; Career of To this must be added calls to lecture. in 1860; two editions were rapidly ex- the God Idea in History, and Career of although he avoids the lecture field and ble for all the nonsense and absurdity hausted, and it was quickly translated Religious Ideas." Next came "The especially frequent demands to attend Arcana of Spiritualism," a manual funerals, and a correspondence that has Buchner made free use of it in his re- of spiritual science and philosophy, grown from small beginnings to what wherein he condensed the best com- to most men would be appailing mag munications he had received during bitude. fifteen years. It was published by In the preface Mr. Tutt'e says, with James Burns, England.

characteristic modesty: "For years I In 1874 Mr. Tuttle and wife published a volume of "Stories for our Chil ence by invisible guides, who have dren," to supply the wants of turn until be or she can come in truth. manifested the earnest zeal of a father such reading free from dogmatism. for a feeble and truent child. From Among the many tracts which followcealing veil, and to them dedicate this vivals: Their Cause and Cure;" "The Coming Struggle;" "Origin of the Cross The writer well remembers how the and Steeple;" and, recently, "The Ti

(His last published work, "Studies in this country boy were amezed. A far- the Outlying Fields of Psychic Science," mer boy, without books, education, ar- has probably received as unmeasured paratus, and with none of the appli. praise and criticism as any he has pubauces of the schools, launches upon lished. It has been said on good authe world a work at once philosophical thority to lay the foundation of a new and profound, commencing with the science; to introduce a new method of constitution of the atom and ending studying the occult subjects it treats, with the laws of spirit life! The ideas and to formulate the fundamental prinit contained of evolution anti-dated ciples of Spiritualism. He has now mortals in their iguorance of the laws Darwin by two years, and the theory ready for the press a work of yet more governing what we call animal mag of force was still more in advance of profound interest, entitled "The Religlon of Man."] In 1857 he was united in marriage to

Nature," that genial author, Dr. S. B. Miss Emma Rood, a lady of rare poetic assages, as containing important similarity of tastes and sympathies, and gersoll, with his heart in his hand, have been mutual aids and supports to talking the principles of human love, is "The public was duly informed that each other. Mrs. Tuttle received a spt to have more friends amongst the the reputed author was an uneducated thorough education at the Western Re- suffering masses than the Presbyterian

able occupation of cultivating the soil. Mrs. Garfield, and was a favorite pupil

She has rare poetic genius, and is constant contributor to the leading reformatory journals and to the secular tion as an actress and dramatic reader, entertainments with marked success. Her intensely sympathetic nature is ters she represente. Desirable as this The sufferings or abuse of either hu-

serious illness, because of hersympathy, ous advocate of kindness to animals, as all who have shared the ho-pitality of The Arcana professes to unfold the will never allow the abuse of any of them on the Tuttle farm, and no serous activity and usefulness. Her charl-

[Her latest work is a poem, "How

his published volumes represent a small

The Conversion Of the world to a belief and practice of

the principles taught in "The Sermon on the Mount," would undoubtedly remove most of the evils that sillict bu manity. But, in the meantime, a vast army are sinking down into the depths of poverty and despair, while the great legal robbers of the world are mostly serving as pillars in the institutions where the above principles are supposed to be taught. Humanity is not necessarily an exponent of belief. The conservator of a creed may be the robber of his race, and the devotees of religion are frequently the enemies of common justice. Suffering humanity, in the attics and cellars, in the hovels and by the roadside, cannot wait for the conversion of their financial masters to the principles of "Christian charity." The strong men tramping for work; the heart-broken mother watching her loved darlings pass through the shadow of death to a place In the "potter's field;" the young girl selling her honor for bread, will never care whether their rescuers are "Christians" or "Intidels." The agnostic Inthe reputed author was an uneducated youth who had seen less than twenty years, and whose life had been employed in the very useful and honor-

Bundy and Wells. To the Editor of The Better Way.

In your issue of January 11th you have given space to the publication of a wilful distortion of the case of Bundyand Wells. The writer so distorts the case to make it seem that the issue to be tried was whether Mrs. Wells had ever at her seances given exhibition of materialized forms. The reader would be presumed to imagine from the reading that Col. Bundy had charged that Mn. Wells was not a materializing medium and upon that statement she had brought sult; that the burden of the issue would be upon Mrs. Wells to prove that she had produced such forms. This

seems to be intended to mislead. Let it be understood that there is a court stemographer in all these courts who report the proceedings verbatim. From such reports we may not only determine what took place, but even hetter, for we can read and study it

Etc., etc. etc.
After thirty-five years' practice of law i am able to say I never saw a more com plete failure on the part of a plaintifior etter vindication of a defendant.

[The above is only part of a correspondence referring to the above case in vindication of the other side. We are well aware that every story has two sidesespecially where live mortals are engaged in it. Circumstances over which we had no control forced us to publish the first article, and we feel that even a wrong side has a right to a hearing, and thus let the other side be heard also. None of it should have been published, and the Directors of this company have seen fit to hereafter drop the subject from these columns. It does not benefit the cause and is of no more interest to the general reader. Other and better reading matter might be substituted to friends on both sides to spare with usany more correspondence on the subject. Ed. B. W.]

Our Thoughts Construct the Soul. Hatred is about the worst soul-constructing material we can appropriate. We cannot exercise this propensity without serious injury to ourselves. Even the hatred of wrong-doing is perniclous, and the over righteous individual, whose nature is wrought up to fever heat over the sins and immoral practices of his neighbor, is usually constructing his acts. Morality, honesty, and a certain kind of right living, is often compelled by circumstances, and therefore adda no beauty to the soul, and is really antin. ury, when the eigs of others provoke its batred and enmity.

We should love the evil doer, and strive to win him to the path of virtue, yet we and open them to his virtues if we realrified additions to our souls, the jewels that adorn them. When the grosser material form has accomplished its mis sion, and falls to the ground like a worn out mautle, each one of us will stand clothed in the spiritual garb, the soul that our own thoughts have fashioned through all the years of an earthly ex-

Experiences.

To the Editor of The Better Way.

W. P. C.'s suggestion, in regard to an Experience Column" is a good one. I hope you will give it special consideration. There is nothing I read with more pleasure and satisfaction than the experience of a candid investigator. Please give us the column, and a special invitation to all subscribers to hand in their experience at once.

How about spirit photographs? I don't read much about this phase of mediumship since Mumler passed to the other life. Fraternally yours, J O PATTON.

[We cannot devote any special column to experiences, but will publish them as other contributed articles arewherever they happen to fit. But we would request that they be concise and not over eight pages note paper. Also that each contain at least one practical test by which the relator was convinced or converted .- Ed]

Written for The Better Way.

Love and Justice, MRS. W. H. CHURCHILL.

Lave and justice ever go hand in hand. If the love we express for our fellow bengs is not mere idle talk, if we sincerely desire to uplift humanity, to raise the masses from their present hard, cruel and slavish condition, let us join hands with the Nationalists and earnestly cooperate with them in every effort made that tends to establish human equality. If you are ignorant of their method and the work they are doing, send to 7 Boylston Street, Boston, for some of their literature and learn. A little work entitled "Nationalism," by C. F. Grifflu, I would recommend, also The National Magazine.

Farmer Squashead (observing a melropolitan usily on the counter of the village store)—What! sin't that air ps: per busted up yet? Why, I quit takin it fifteen years ago.—Times.

Pat (gaplug at the letters on a He brew butchers sign): "Here, Mike, to yerself has the foine l'arnin'. Can yet rade that now?" Mike: I caunot: but if I had me flute here I belave I and written for The Better Way Stepping Godward. Stepping (lodward - how, or where? Can we e'er escape his care? Must we take a journey, then,

To bring our steps within his ken? Must we leave the paths we tread And be numbered with the dead. Ere our souls back in the light Of his presence and his might?

Must we take some unknown road. And with sin, a grievous load, Hiagger outward in the dark-Leave behind our small life bark?

Surely God, the Good to here Just as true as anywhere; The "All in All" can ne'er be lost-He's ours. We're part of israel's host,

What we mean, dear friends of mine. When we Godward do Incline, Is, a firmer bold to greap of that which is within our clasp.

The "still, small voice" of God we hear Within "his kingdom"-and no fear Need drive a timid child of light, into the dark need of the night

Written for The Better Way. An Evening With the Spirite. HY DR. W. H. BRIGHAM.

It was away back in '49. The news of the Rochester rappings had reached our town and a few had began investigations. I had attended a few seances. A good medium had been found, and the phenomena, which consisted then of only rappings and tippings, had been quite satisfactory.

seance had closed and all had left the table learnest, sincere inquirers. feet of it. After the first surprise from this I dies. marvelous demonstration had somewhat subsided, we began to ask questions, which were promptly answered, the intelligence signifying a desire to communicate with some one present. So the alphabet and paper and pencil were brought forward and, taking them upon my lap. I commenced recording the letters as indicated by the movements of the table. Thus employed we sat for an hour and a half, no one in reach of the table. There was no pause in the movmeents between the words, and as the message lengthened, its long array of letters had nothing in its appearance that suggested anything intelpromptly did.

come to fulfill a promise I made you the last time I saw you. I promised you if I passed to spirit life first, and if it were possible to do so, I would come and let you sultory remarks from myself, which seemed to agitate the table, causing it to move more violently than ever. I then asked: "Do you really mean to say that you are dead?" And the reply came: "No, I am more alive than ever, but I have passed death. It is a second birth, the spirit's birth." "If that is so," I said, "when did you die?" And the reply came: "Last Saturday evening at eight o'clock, and to Auburn to morrow.

At the close of that seance I said: "I am ence can be explained on other grounds, if this statement proves true.

a fact, and found it to be correct in every particular, and I have kept my pledge, ability to return from that time to this.

been developed since that time.

ADVICE TO MEDIUMS.

Mediums ought not to enter upon public work as an avocation, unless inspired by a desire to do good. The medium who looks upon the work merely as a means of obtaining a livelihood in an easy manner will be grievously disappointed in the for the service rendered. As in the medical and ministerial professions, the honest and self-sacrificing must find their chief reward in the consciousness of doing good. The protection of wise and strong spirits blessing and a light to humanity. The control of wise spirits is educational and helpful, physically, mentally and spiritually. The control of invisibles who lack ercise of reason at their behests, is baneful, and is generally a curse to the medium. Wise spirits advise, protect and elevate Unwise spirits who demand unquestioned compliance with their commands in a domblind," and their control ought to be repu-

There is a great deal of senseless objecmediumship. Such objections are generally greater evidences of self conceit, than gy the caviller. The control of wise noticed on the surface.

diated.

spirits, competent to impart instruction, is A Multitude of Suns in Distant Double a blessing to be desired, and ought to be highly appreciated, it no more implies sacrilice of individuality of the medium, than does the control of wise teachers over pupile in schools and universities. Many of the of jections made to mediumship, as implying loss of self-control, and therefore objectionable, are advanced by persons rogant presumption exercised by their own spirits. The control of wise spirits is a than the control and direction of children by earthly parents. We are but children in the grand school of spiritual progression, and it is evidence of weak presumption on our part to refuse the control of teach- revolutions, and, atrange to say, they all ers from the higher spheres, and we have shine with differently colored lights. our own choice of teachers in accordance with our aspirations for greater knowledge. As Emerson says, "A good intention complement of the other, producing by clothes itself with sudden power."

Mediumship which is exercised under strong spirits is a blessing to the medium and to humanity; its influence is not confined to restricted limits, but elevates the whole community, for the effect of every cast into the lake, the waves reach to the farthest shore.

The mediumship which is used to subeverybody ought to carry to strengthen the'r own powers, and in any way to pan-On the evening referred to there were | der to the lower natures, is a degradation | starry flowers of the throne, proclaiming four of us present. The time had passed and a curse to the medium. It casts dis- them to be the work of one all-wise and very pleasantly, and the manifestations credit upon a sacred cause in the estimahad furnished their usual interest. The and may impede the upward progress of tion of prejudice or unthinking people,

We were engaged in pleasant conversa. The responsibility is great, and ought in mystery. Some attribute it to differtion upon the then new and all absorbing ful preparation, and constant aspiration for topic, when I observed that the table was the highest attainments, "Ye cannot moving, and no one was within several serve God and mammon."—Psychic Su-

> McGinty in Foreign Tongue. Monsieur McGinte atlait en bas jusqu'at fond du mer.

> lis ne l'ont pas encore trouve Je c. ols qu'il est certainement mouille. Monsieur McGinte, je le repete, allait jusqu' au fond du mer,

Habille dans sa melleure contume, -Town Topics.

McGinty, O Herr, ist gefallen ins meer Und wird auch nicht wieder gefunden. Hatte an doch zur Zeit sein allerbestes Zeug Und fuehit jetzt so ginecklich dort drunten.

> Various Theories of Electricity. BY W. H. PREECE.

What is electricity? The engineer and ligible. When it was finished I requested the physicist are completely at variance on that the spirit would, by the movements of this point. The engineer regards electrithe table, mark off the words, which it city, like heat, light and sound, as a definite form of energy, something he can The message read as follows: "I have generate and destroy, something that he can play with and utilize, something that is of a bright red color; so also are Aldehe can measure and apply. The physicist baran and Arcturus. Capella and Pro--at least some physicists, for it is diffi. evon are yellow, and Castor green. know," etc. etc. As I read it over no one cult to find any two physicists that comrecognized it, so I said, "to whom are we indebted for this favor?" Then the spirit gave her name, a lady that two of us were electricity as a peculiar from of matter per acquainted with, and who was, as we sup. meating all space as well as all substances,

Conductors, according to this theory, are holes or pipes in this jelly, and electrical generators are pumps that transfer this hypothetical matter from one place to another. Other physicists, following Edthrough the beautiful process you call lund, regard the ether and electricity as identical, and some, the disciples of Helmholtz, consider it an integral constituent of nature, each molecule of matter having day (Monday) my body passed through its own definite charge, which determines this place to Boston, to be interred in Mt. its attraction and its repulsion. All attempts to revive the Franklinian, or material theory of electricity have, however, a Spiritualist until this evening's experi- to be so loaded with assumptions and so weighed with contradictions that they completely fail to remove electricity from I lost no time in ascertaining if this was the region of the mysterious. It is already extremely difficult to conceive the existence of the ether itself as an it finitely never doubting spirit existence and their thin, highly elastic medium filling all space, employed only as the vehicle of those un-Well may I hold that confidence, for I dulatory motions that give us light and have had evidence as convincing as this radiant heat. The material theory of strewn all along my path in abundance, electricity requires us to add to this anthrough all the varied phenomena that has other incomprehensible medium embedded or entangled in this ether, which is not only a medium for motion but which is

itself moved. The practical man, with his eye and his mind trained by the stern realities of daily experience, on a scale vast compared with that of the little world of the laboratory, inconceivable conceptions, such a travesty of the beautiful simplicity of nature. He has a clear conception of electricity as results. The labors of a conscientious something which has a distant objective cuniary returns are generally inadequate sell, and something which the unphiloso phic and ordinary member of society can buy and use.

Animal Life in the Gulf Stream.

The surface-waters in the Gulf Stream teem with minute life of all kinds. There is indispensable, if mediumship is to be a the young of larger animals exist, microscopic in size; and adult animals which by the material planet. never grow large enough to be plainly visible to the naked eye occur in immense wisdom, and blindly surrendering the ex- behind the vessel, these minute forms are easily taken, and when placed in glass dishes millions uncounted are seen swim a blessing to their agents and to humanity. Young jelly-fishes, the young of barnacles of the superior wisdom which is assumed most of them so small that they are not ture and powers be erjoyed - J. L., in

"If we look with the naked eye at the

a'ar Rigel, which forms the right foot of the constellation of Orion, we observe nothing remarkable about it except its beauty and brightness, for it is a star of the first magnitude. If we apply a good telescope to it, however, we find that it is under the control of self-conceited and ar. a double star. This is merely one example of a binary arrangement which prevails, to a great ex'ent, throughout the liberal education in self-control for their heavens, upwards of five thousand double mediums, and is no more objectionable stars having their positions measured and laid down in our catalogues. These binary stars revolve round each other, or round a common centre, those which are most closely associated having the swiftest Wherever two stars are closely connected, the color of the one is found to be the their combination, a white light. For instance, when one star is green, its comthe direction and protection of wise and panion is red; and a blue star is almost invariably accompanied by a yellow one. We thus see the same harmony of color prevailing, on a stupendous scale, among elevated thought is like that of the pebble the orbs of heaven, as among the colored petals of the lowliest wayside flower; both, though separated so widely from each serve selfish purposes; to encourage selfish other by size, distance and importance. purposes; to encourage reckless specula- belonging to one grand system, all of tion; to assume responsibilities which whose parts are perfect; the rainbow flowers of the foot-stool, as well as the double stars possess the power of dividing light in such a singular manner is wrapped teroric fuel consumed in these orbs; others, to the differences in the velocities with which they revolve round each other, causing differences in those undulations of light which are constituent of colors. If the former supposition be true, we may be furnished some time, when the prismatic spectrum which has recently made such astonishing discoveries is better understood, with tolerably accurate information regarding the chemical substances which enter into the composition of even the remotest stars. It the latter supposition be correct, we obtain an intelligle ex planation of the change of color which certain stars appear to have undergone since first they were observed; Sirius, for instance, being described by the ancient astronomers as a red star, whereas now it is brilliantly white, these changes being caused by changes in their orbital motions, It does not always require the aid of a telescope to distinguish the colors of stars. Some of them are distinctly visible to the naked eye. The bright star called Betelgeux, forming the left shoulder of Orion, Smaller stars do not exhibit this peculiarity in so striking a manner; but the application of the most ordinary telescope re veals it immediately. Through the clear, transparent atmosphere of a Syrian night, posed, still in the form; in fact, we had received a letter from her only a few days previously. As might be inferred, such an previously. As might be inferred, such an anonge.

together with the luminiferous ether, with the luminiferous ether, is seen to shine like an emerald, another like a topaz,—the whole nocturnal heavens appearing to sparkle with a blaze heavens appearing to sparkle with a blaze of jewels. How strange and inconceivable to us must be the appearence present-

ed by these double and party colored suns shining simultaneously in the sky!" "It may be easier suggested in words," says Sir John Herschel, "than conceived in imagination, what a variety of illumination two stars, a red and a green, or a yellow and blue one, must afford a planet circulating round either; and what cheering contrasts, and grateful vicissitudes a red and green day, for instance, alternating with a white one and darkness, must arise from the presence or absense of one CLIMATE ON THE GLOBE.

or other or both from the horizon!" Would not such phenomena prove the possibility of some intelligent beings already existing in the full enjoyment of eternal day? Because a world revolving between two suns would always be in

This establishes the fact that even our sun and system is eclipsed in grandeur in other realms of the universe, and that most undoubtedly change, if not decay, is always going on in different parts of space, - Esoteric.

Soul Power.

The earth possesses the power of periodically inclining its poles to the sun, which, as is well known, accounts for the change of seasons, while its daily revolution on its revolts from such wild hypotheses, such axis brings day and night. Man, the microcosm, is frequently and quite appropriately spoken of as a minature planet. He at least possesses a measure of this impulse medium are very exhausting, and the pe- existence, which he can manufacture and of turning to or from his centre or source of light, life and power; hence his periods of light and darkness, heat and cold, in a mental and moral sense. He has but to practice upon and profit by his inherent power of turning to and keeping himself in intellectual and spiritual light, in which particular he has a freedom not possessed

As man advances in the scale of rational light and intelligence, he manifests an inquantities. By dragging a tine silk ne. creased ability to rise superior to material environments, as indicated by his evolution from the tallow candle to the electric light. We thus see him progressively dishes millions uncounted are seen swim overcoming darkness, even in a measure ming backward and forward. When converting night into day. The same their mediums; their helpful control is looked at through a microscope we see holds true in matters of temperature: he creates environments wherein perpetual young jelly-fishes, the young of barnacles creates environments wherein perpetual crabs and shrimps, besides the adult spring or summer holds sway, and flowers inicroscopic species, which are very abundant. The toothless whale finds in these his only food. Rushing through the water, says Swedenborg, is a state of perennial with mouth wide open, by means of his spring; and we certainly see it asserting its.

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THE BETTER WAY.

ISSUED EVERY SATURDAY BY THE WAY PUBLISHING CO. S. W. Cor. Plum & McFarland Sta.

CINCINNATI - - - JANUARY 25, 1890

A. F. MELCHERS RDITOR At Page Dollars per Year to Subscribers in the United States; Two Dollars and a half to any Poreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States The Better Way will be sent Six Months for \$1000.

The status Way cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishorest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable massurthy of action.

When the post-office address of The Between Way to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. THE STIER WAY CARNOL Well undertake to your

ent as well as future address. Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tues-env of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO., Bouth West Corner of Plum and McFarland, CINCINNATI, O.

Honesty of purpose gives the intention a spiritual foundation and better chances of

M. Flammarion thinks the study of astronomy is more useful to mankind than politics.

All evils or discords are effects of selhabness, only that they assume different forms under appropriate names.

The assassin is no worse than the slanderer. One robs a man of his physical life, the other of his material prospects, which is often as bad or worse.

When an attack on Spiritualism is met with lukewarmness it generally indicates that the attack has not struck Jeep. Where there is no re-action there has been no effect.

When sick do not constantly refer to it. It only aggravates the disease, having the same effect on it that exhibiting a wound has by constantly unbinding it. Imaginanion can cure as well as make sick; thus it to best to forget the trouble or imagine you have been cured.

Psychic rebuffs or the unspoken indignations of others on a sensitive is like hard talk or blows to the non-sensitive Sensitives therefore have to be constantly on their good behavior so as not to reap the ill-will of others. It is the only preventative from suffering.

The "Carrier Dove" has recovered from its fire scare and appears in a brand new form, having exchanged its magazine for a newspaper form. Its size and appearance to like that of the other large Spiritualist papers, and printed on the same quality of paper that the magazine was. Welcome gentle dovey.

As from a chaotic state the human family has worked itself up to civilization, government and order, so the individual has to grovel out of his mental chaos by self-exertion to harmony. Matter is chaos -spirit is harmony. From the human to the angel is a road of trial, tribulation and suffering.

When giving an order give it properly or conscientiously. An order that is given carelessly will be either torgotten or carelessly carried out. See that it has been understood, for you are as much responsible for its fu'fillment as the substitute is; and if you cannot rely on the latter, get another or do it yourself.

The christian church sends missionaries among uncivilized people to teach them, among other things that murdering their prisoners, is ungodly. Why not send missionaries to our legislative halls to teach law makers that legal murder is also ungodly, and that they too, revoke the custom that cause state prisoners to be executed? Two wrongs do not make one right.

Don't let the dislike of another person for you aggravate you. It does him more harm than it does you. Let that person have no existence for you and his ugly thoughts and influences will react on himself with all the more force and potency, causing him finally to feel so aggravated over it that he wished he had never been born. Repentance is the precursor to reparation.

The man who employs religious means for humbugging the people is the worst type of a deceiver or hypocrite-especially if he be a parson, as in that case no one likes to question his "divinity"-even when knowing that he writes his sermons in advance and tries to make the public believe that they are telegraphed on the night of delivery so as to appear in the morning press. Does such a man take the world for fools?

It is folly to make exposures that are more damaging than healthful to a cause. In silence there is, under circumstances, more wisdom than in an expose. Trying to detract attention in this wise is often more damaging than an opposite course, for we can never raise ourselves in the estimation of others by decrying a third party. Better attract the attention of the world by exposing the good and not the evil we have in our midst.

MR. AND MRS. TUTTLE.

On the second page of to-day's BETTER WAY will be found the portraits of Hudson and Emma Rood Tuttle, two honored well-known as authors and contributors to the Spiritualist press, and we gladly publish the accompanying sketch of them one of the most intuitive thinkers we have, and his philosophy therefore reaches about (9) per cent. of our Spiritualistic readers. We hope they may be spared us many years to come for the good they are doing to the cause of Spiritualism.

THE SCIENCE OF PROPHECY.

Whatever you are most sensitive to in the present is the cause that is upon you. You may remember in your courting days how the name of your sweetheart thrilled you. This interior sensation or emotion foretold that the cause of marriage was upon you. So, if the name of a constable affects you disagreeably there is danger of arrest, whether through your own fault or merely as a witness. Opposite or agreeable sensations and emotions, foretell pleasant events, and may be known by the word or thought expressed in your presence. In a word, whatever you are most cause that is upon you. Such is the science of prophecy.

BLACKMAIL.

Somebody has been trying to blacken our fair contemporary, the Golden Gate of San Francisco by sending advertisements to different papers purporting to come from "The Golden Gate Pub. Co.," and in which advertisements are offered for sale nude photos and other reprehensible articles. Several of the papers returned the money sent by this unknown party to the Golden Gate declining the advertisement as unworthy of their acceptance. Others have accepted and the consequence is that the Golden Gate is troubled with orders for articles advertised. We feel sorry for our contemporary and hope the traducer may be found and brought to justice.

BE STUDIOUS.

What we most dislike to do is often the most necessary to unfold or develop some soul qualification or to overcome some weak point in our character or nature. head of self-denial or abnegation. Har-Thus man should be able to do or understand a little of everything—even if but to take in the principle of it. A willingness aids the understanding better than an adverse state of mind or a reluctance to try. Every human possibility is a reflex of that which exists in the cause of our being, and what exists in the cause is also a part of us, and is not only needed in the make-up of life as a whole, but is necessary to unfold individually in order to become a perfect unity-a self dependent spiritual entity in the life after the material-in spirit.

A MODERN FABLE.

There was a man who had by temperperance, modesty and a kind feeling for everybody reached a position in the plishments or his position as an intelligence. One day a spirit whispered to him that he was a great/man, and then recounted to him the many kindnesses he had done, the honorable position he was ceit, vanity, arrogance robbed him of all he owned, and in a few years was & erred. But too late to regain his lost position. He died broken-hearted and now led astray by flattery!

WHO, WHAT AND WHERE? A-You say self-knowledge leads to a comprehension of God?

B-Yes.

A-How do you know that? B-By experience.

A-Then you claim to know what or who God is?

B-I do.

A-Well, who or what is it?

B-Nature!

A-Nature? Is that all? And you give it away so cheaply?

B-Yes, but that does not make is so

A-Why not?

B-Because you must learn this by exthoughts for acceptance in its clean and rience—by looking within until you reach bottom-the soul--there you will find him and recognize him as nature. But not this. But when friend Mac ----- comes until you do will you know it as a fact, or feel it as an absolute truth.

OUR PRIVATE CORRESPONDENCE. Readers will excuse us if we do not answer private letters promptly or forget to do so. We have not always the time, and dislike to break one thread to take up another, as the former is generally lost in so doing. Five mails coming in daily, one often reaches us before we are finished with the work of the last and thus forget private matters. We have answered many through the "Briefs and Personals" and readers who expect answers will refer to that caption hereafter. Such questions as desiring to know whether they ever will become authors or poets we prefer not to answer. The very question, in the majority of cases, answers itself negatively, while those who have the gift inherent seldom ask the question. Everyone can feel his own powers bestfeel what he is being driven to or what ininclined to. Practice makes perfect. Send your MSS, to publishers. If ac cepted you are answered already. If not,

A WARNING.

Forcing the development of mediumship is not to be advised; it is better to let it unfold naturally, and to be discouraged Spiritualists and able writers. Bith are under all circumstances where moral growth is at a low ebb. No greater calamity can befall an immoral individual furnished be Mr. Cowdery. Mr. Tuttle is ical control. It subjects him to temptations from the spirit side of life that are baneful and degrading to him, and from which there is no succor. Inspirational or mental mediumship is not so dangerous. for this at least keeps his person free from the noxious contact of undeveloped, and obsessing spirits, so-to-say, i. e., spirits who absorb his vitality and use him for selfish purposes, and enables him to learn something of the philosophy of control and self-culture ere physical development begins or he becomes sersitive to inflences Let moral development precede mediumistic development every time. It is the best advice that can be given to promised mediumship. It prevents crankyism and suffering in the medium and ridicule as far as the cause is concerned.

FOLLOW YOUR INTUITIONS. Follow that out which causes a happy ripple to overcome you when thinking of sensitive to in the present is the immediate it. Such indicates that you are right, i. e., in accord with surrounding conditions or as the law of nature exists for you or acts on you in the present-in accord with the cause that is upon you. Doubt, fear, disinclination points the other way, or that you are out of harmony in comparison to the warning that nature gives in this manner. Warnings from spirit friends are felt in like manner, only that impressions often accompany them telling what the consequences will be if carried out. People are often psychologized by others to do just the opposite of what their intuitive inclinations prompt, and are thereby led into trouble not of their own making. But suffering only attends wilful discords, thus freeing the actor from regret that al ways follows the former. In that respect man only becomes responsible for individual acts, but then he is held strictly responsible for them; for discords with nature constitute discordant outgrowths in

MADAME IN CONNECTION WITH CLAIR-VOYANT NOT SPIRITUALISTIC.

the individual that have to be neutralized

by opposite acts-such as come under the

mony of conditions are needed for both

health and happiness.

It should be generally known that persons calling themselves Clairvoyant with a Madame prefixed to their names are not Spiritualists, nor are they identified with our cause or recognized. It is true clairvoyancy is a gift possessed by many of our mediums, but a non-Spiritualist may possess this gift as well as a non-Christian may be a musician, and thus the gift itself does not make one a Spiritualist. A Spiritualist is one who carries out the ethical teachings of Spiritualism practically, and which are simplest expressed in world in which he was respected, honored three m's, viz: Moderation, Modesty and and loved. He knew not of his accom- Morality-the latter including all that is

igh-minded, honorable and just. Now when a Madame De Somebody of Toledo, Ohio, commits forgery to the amount of \$20,000, as a news item in the Cincinnati Enquirer reads, it will be readholding and showed him the contrast be- ily seen that she is not a Spiritualisttween himself and other men. From that though she may call herself so, or be a moment he became a changed man. Con- clairvoyant, or a medium, or happen to possess even a recommendation from some Spiritualist. Such are not recognized as bankrupt, a beggar and an outcast. When a part of our cause-nor are any of that he realized this fact he saw where he had class know as fortune tellers, astrologers, etc., ad nauseum. Genuine mediums and recognized Spiritualistic mediums do not whispers to his mortal friends: Be not delight in flaunting their names on hand bills or boasting advertisements. Modesty is a natural attribute of a true Spiritualist. Temperance is the foundation on which truthful communication from the spirit world depends, and thus Spiritualists and their mediums are naturally moderate in all things.

A LITTLE TAFFY

Is very wholesome at times, and to give our readers a sample of the letters we receive daily, we have extracted the follow.

In a private letter accompanying an able contribution a correspondent writes: "I am proud of you, I am proud of THE BETTER WAY, and feel that it is almost presumption in me to intrude my poor

pure inspired pages." Well, it's all right. We can forgive down with such sledge hammer blows as the following, we feel like "punchin' 'is

'ead." He writes: * * * All must concede that your editorials are good, and the best part of the paper. You did right in abolishing the "Message Department," and your reference to the same under the heading "To Inquirers" is certainly good. Your practical easy way of handling all subjects which come before you for consideration, as a rule, suits me. Now this is private, for I am writing as though talking to you,

Come Mac, come off the perch. Next you'll be trying to make people believe that THE BETTER WAY was some pum'kins and ought to have a wide circulation. Well we'll even forgive that, but leave the editor alone. It is not he but "them fellers over yonder" that's doing the business, for without their aid he'd probably be "in the soup." So, hm, no more of your taffy. It's naughty, but - - hm, -

THE TRUE PHILOSOPHER

Makes a note of every fact that comes

within his range of thought. He is a ver-

itable reporter of psychic affairs and does

not live in a fog as many would wont to

believe. His seeming absence of mind in than to become a medium for direct phys- tal storehouse, only to be dispensed at a future time or when ready for the pen-But not every dreamer is a philosopher, Silence may pass for wisdom in the short run but not in the long run. He must prove himself a thinker sooner or later and he will be guaged by the practicalness of his ideas. An idealist is not always a dreamer, though a dreamer may be never of any practical value. The former at least is a producer while the latter often gets so cramped up that nothing more can either get in or out i good shape. To receive we must give. It is like establishing a flow. Nature abhors a vacuum and the mind is subjected to the same laws that other vesicles are. Thus tell what you know, but give it straight-and only that which you do know. Theories are not always facts, but they are facts in embryoo ily that they must be presented concisely and logically to be comprehended. Trying to overdo ourselves is what leads into a fog from which it is difficult to systemize things. Thought meanderings must be held in abeyance to the extent of practical application. When they reach beyond this they become of no account in the present. True Spiritualism is an affair of the soul which is destined to make man better now-not in the future. Theology is a thing of future awards and thus of no account practically. Future happiness is based on the present only. The man who dies happy will awaken on the other shore in a happy state. The unhappy will meet with an opposite fate to that of the former. To become happy (or good) therefore note facts around you, philosophize on them, apply them to yourself and see how they fit in your soul-nature. If they disagree with you, there is discord somewhere. You must find an excuse for every evil in humanity, otherwise you are in the dark-in a fog, as it were. You can always find an excuse for your own shortcomings, then why not for others. If weakness or ignorance is your plea, it must be that of others' as well. Introspection leads to the discovery of causes, and until you have found the latter hold your opinions in abeyance by charity. As you dispense this you obtain it. Nature operates through individuals for this effect. Nature is God and this constitutes universal justice. None will be debarred from it, but they must first extend it. In proportion as you withhold it, it will be withheld from you. Render unto Cæsar that which is Cæsar's. You own nothing in the universe which you have not honestly earned or labored for, nor can you rob another absolutely. Every farthing must be repaid or you must give of your life's blood to neutralize the wrong. The victim unconsciously absorbs your vitality -- 1 current established by nature for this effect, and on which the sick often feed, are kept alive, made well again, while the robber dies a victim to debility, insanity or physical suffering.-This is not a theory, but a fact deduced from observation, experience and spiritual illumination. Having paid the penalty in full, the light dawns upon everyone as to the cause of his past suffering. After that he experiences no more difficulty in finding the causes of others' suffering and becomes a true phi

> losopher. So may we all unfold. THE ETHICS OF SPIRITUALISM. Many a little wife goes to her graveall because she is obliged to live wi hin the aura of a loathsome, drunken, besotted Magnet-her husband, who draws to his house and to his home, a horde of earthbound and loathsome spirits, who delight in the nasty aura of the husband, and de vour, like vampires, the sensitive and fine, spiritual attributes of the wife -J. W. Dennis, in Watchman.

> These few lines contain a volume of truth that cannot be disputed, and constitute the foundation of Spiritualism's moral teachings.

> Tne ethics of Spiritualism must be scientifically understood in order to be practically carried out. A Peter's pence or so-called faith in Jesus is not all that is necessary to reach happiness or go to heaven so-to-say. Health is as much needed as the development of charity in the human spirit or soul-that is, health in the spirit body as a necessary adjunct to charity in soul. Temperance or physical purity unfolds or creates a healthy or purified spirit body. The opposite fills it with ingredients that reacts for disease while in the flesh and a desire for continued material or physical indulgences in spirit-if not purified before laying off the mortal coil. This is one of the hells in which a spirit may find itself in the future. Another is soul regret when selfishness or hatred has been developed instead of love

Love or charity broadens and strengthens the soul and lends the entire being the force or power needed to propel itself in were--in fact, constitutes the will. An honest or benevolent mortal even possesses more soul force, will, psychological potency than a selfish, groveling, malicious hypocrite does, for the former is in better ter is, and consequently feels stronger, firmer, more authoritative, courageous, and independent generally. And it is this will power that the soul needs in the

to the extent of its immobility, and the trance being a still more abnormal state latter is the case in ratio to past selfishness or hatred for and towards others.

Love is therefore the incentive necessary to unfold soul-power, strength, courage but the harvesting of thought for his men- and of course, happiness. Spiritual purity or purity in the spirit body is needed to let in the light of inspiration, knowledge, understanding, truth, wisdom etc; for the spirit or spirit body constitutes the soul's dwelling, and if this is filthy, impure, dark, the soul feels miserable accordingly; i. e., the ego-I feel miserable because I am dwelling in darkness.

This is the Aura spoken of in mortals. It is the spirit-body that surrounds or exists in connection with the physical body, and to which spirits out of the physical attach themselves when or where harmony of spirit exists. A filthy liquor-fumed spirit or aura attracts spirits from the beyond who are of the same category and who have not yet overcome their sensual desires or freed their spirit body from the impurities existing in the same and selfcreated in earth life. So every passion attracts its lovers -- good or bad, and if the latter predominates in the mortal his company is not angelic, though he may have some excellent qualifications inherent and only awaiting unfoldment.

Temperance in all things, therefore, is a much advocated doctrine of Spiritualismknowing by practical experience the results and why necessary. Husbands who cannot go in the presence of their wives in a sober state ought not be permitted to live with them at all. It should be punishable by law-both as a protection to women and to society, for to bring drunkards or criminals into the world should be regarded with as much gravity as aiding and abetting crime. More anon.

DOES LIKE ATTRACT LIKE? To the Editor of The Better Way.

In a recent issue you claim that our at tending spirits or controls are no higher than what we are intellectually. I should

like to have more evidence than what you have given to believe this. Can Mrs Glading or Mrs. Sheehan give as good a lecture without the aid of trance or control as with them. If so what is the use of either? If it is possible for controls to speak different languages through a medium that knows but one language, may they not use their superior intelligence as

This question may be answered in brief by saying that "as man thinks so he is." But it must be remembered that we do not always think alike—Jo not always have the same spiritual aspirations--only rising above our normal state when in trouble. and often falling below it when all goes well-materially. Mediums, as a class, are sufferers-either on account of their sensibility or other trials in connection with earth-life, and this keeps them in what we may justly call a constantly praying attitude-an unceasing suppliant mental condition and often with tearful eyes (though unseen) uplited to a higher intelligence for relief, succor, aid How far above their normal condition they now rise depends on their sincerity er relief comes or when again in their normal (natural) state—that state in which they find themselves when asleep. By our natural dreams (not those caused by overeating or excitement) we may judge our spiritual status.

Now people who are prosperous in worldly affairs, or are not suffering on account of mediumistic sensibility, do not (or very seldom) rise out of or above their natural state. They simply take things as they come and do not worzy; nor do they sympathize with sensitives because they cannot, being ignorant of a sensitive's wants or needs, and thus we may repeat that man only knows absolutely what he knows by experience.

A sensitive or medium, on the other hand, is never (or very seldom) in his or her normal state, for they can only prevent suffering by a constant dwelling "in the spirit." This does not refer to those who are only partially sensitive or mediumistic, and whose gifts are not utilizable for public work, for such cannot compare their suffering to the former, nor their mediumship. There is still a wide gulf between the best private medium and the most undeveloped public medium. What we mean by private mediums are those who feel no natural inclination for public labor-this adverse feeling is nature itself speaking to her child, telling that he or she is not wanted there; and should vanity or false ambition be the tempter, failure would be the result.

Thus public mediums do not attract their like, but spirits who are above their normal condition-spirits in accord with their (temporary) high abnormal mental state, thus illuminating them with thoughts not possible for them to unfold or create in their natural state.

The less sensitive a medium, the less does he or the suffer, and the more natural their state. Thus it is truth or right to say that the most sensitive make the best instruments for the spirit world. And those the spirit world; to exercise its will, as it of the very highest sensibility (clairvoyant, trance and test mediums) have special protection to alleviate part of this suffering to prevent physical death. For dead mediums are of no avail to the spirit world, and thus they will protect them from inor stronger accord with spirit than the lat- dividual suffering, though they (the medium) lose by it-suffering as it is well known, is the best incentive to spiritual or soul development.

Now, the same spirits that attend a menext life with which to move itself along dium in his or her public work, do not alor enact its desires. Without it, it is limp, ways follow them in private, and which is Frank E. Housh & Co.

inactive, discontent, and, in fact, miserable mostly the case with trance mediums than ordinary sensibility induces; for trance is not a phase of mediumship-not a part of the sensitive. It is a state induced by spirits-a sort of hyptonizingand which not all mortals, mediums or sensitives can be put into. In this condition all attraction of like ceases. Theme. dium's spirit is not considered here at all, The body is the mainspring; and as this has no moral quality, the most depraved can be utilized for such purposes-only that not all depraved sensitives are devel. oped by the spirit world, nor does a spirit like to enter a body saturated with liquor fumes or other disagreeable aromas, if he can find a hetter, or except it be a spirit who himself is fond of such delicacies.

But even the most sensitive is not always in a high or spiritually abnormal state. All have their weaknesses, their passions, their deficiencies, and which are often extremely active because they are not aware of their discords with nature, They have not made self study a philoso phy and consequently are often aggravated at unwelcome attractions. But these attractions are the reflex of their negative or unspiritual nature, and from which all may obtain a mirror of self-despite their temporary high controls at other times, As man thinks so he is-temporarily, and according to this-temporarily, like attracts like.

Man seldom knows at the time being why he is undergoing trials or suffering and often not until years afterwards-or not until the discords for which he is paying the penalty are neutralized. It seems that our discord with nature puts us inte darkness and therefore cannot obtain light on that particular condition until we have worked ourselves out of it through the trials or suffering necessary to subside it -regaining the light, as it were, on that portion of our pathway to perfection. To know the reason of our suffering would probably interfere with our purification, and thus nature becomes our guide. If nature is our guide in that respect may we not pray to it as to an intelligence? la not God and nature one?

As long as mortals feel an impetus to wrangle about who is right, or have a desire to prove the other side wrong, there is selfrighteousness within struggling to free itself from the soul. Justice is not obtained by mutual denunciation, for the incentive is not one that can attract justice either from nature or from the public, and as the voice of the people is the voice of God, the former cannot render a verdict in our behalf until we harmonize with the latter, God and nature being one, we must have love for our fellow mortals before we can harmonize with God or nature, and we cannot do this while the soul is filled with an impetus or an emotion that is anything but spiritual or god-like.

To experience a feeling of discomfort a dread while thinking of another person isdicates that such a cause is upon the one we are thinking of, or that some person is directing malicious thoughts on him o her, and may thus give warning to that effect if inclined to do them a good turn. But if this feeling is experienced independently we are in danger ourselves and should be on our guard. A happy feeling indicates that someone is thinking good of us or is well disposed towards us. All sensitive persons may develop this by practice and thus become their own guardians against innovation.

Literary.

Pomeroy's Advance Thought of New York for January is as usual interesting and true to its name.

Phrenological Journal is an illustrated magazine of human nature and well worth its price, \$1.50 per annum. Publishen: Fowler & Wells, 775 Broadway, New

Kalender fur die Neue Kirche for 1800 This is a Swedenborgian almanac, published in the German language by Rev. A. Roeder, Vineland, N. J. It contains interesting reading matter for those of this

Hall's Journal of Health for January contains a series of articles comporting with its title, and is a cheap magazine considering its size and contents. Price \$1.00 per year. Office 206 Broadway, New York.

Old Theology Tracts for Bible students. Published by The Tower Tract Society. Allegheny, Pa. Published monthly at 25 cents per year. Each tract contains from 20 to 32 pages and the object of the same s to interpret the Bible correctly and in accord with nature or reason.

The Esoteric for January is as usual replete with subjects interesting to the student of ethical culture and cannot fail of its mission if accepted in the right spirit The last two numbers contain a series on the law of sound which might prove valuable reading matter to musicians. Terms \$1.50 per year. Single copies 15 cents Address 478 Shawmut Avenue, Boston,

The Young Woman's Magazine is & new graft on an old well established magazine, published at Brattleboro, Vt. The motto "That our Daughters may be as Corner Stones;" shows the character of the publication. In the December number there is a choice illustrated poem-"The Rose of Jericho," a "Christmas tale of the Middle Ages," by Fred Myron Colby, a fine sketch of the well known writer, Anna Holyoke Howard, and numerous stories, poems and short articles, all entertaining and instructive. Mothers need not hesitate to place the magazine in the hands of their daughters. \$1.00 a year



; would like to say to the numerous readers of TME HETTER WAY, and especially those who have noticed my article in regard three who have noticed my article in regard to migration here and organizing a spiritual society, that the outlook is hopeful. A number of families have already arrived. Bio. P. Mills lectures occasionally at Fairmount near here. We need a lecturer and a good medium to help start the work. This bide fair to be a latar town. The population is nearly 1808, with two railroads. I invite sourcespondence in regard to the outlook at this place.

J. REINHARD ALTER.

Bradford, Ill.

The people of this place have just received a special treat from the spirit world, through the mediumship of M. T. Allen, of Peoria. The lectures were good, and the test read

ing which followed them were received by the most skeptic minds with marked attaution, and many have testified that the descriptions, names, etc., of the spirit friends were correct in every particular. We sincerely regret that Mrs. Allen could not remain lower whose and trust that she may the able to return in the near future.

Fraternally, MRS. I. A. FOUTS.

Boston, Mass.

The Echo Spiritualist meetings were held in America Hull on Sunday as usual. Appreciative audiences were in attendance. The chairman, Dr W. A. Hale, gave a forty-The chairman, Dr. W. A. Hale, gave a fortyfive minutes' lecture on the subject of
'Friends," after which Mrs. Consut, Mrs.
Wilkins and P. S. McKenz s gave tests. Dur
the afternoon and evening revices Mrs. Wilcon, Eing, Dr. Brown and others officialed.
Last Luursus) Jaudary 3th, good audiences
were in attenda ice and the services interesting. Services are held every Sunday at 10.50
p. m. and 2.30 and 333 p. m. and every Thursday at 3 p. m., with good test and speaking
Mediums always present.

Santa Cruz, Cal.

The First Society of Spiritualists of this city desire to publicly express their appreciation of the services of Dr. Dean Clark

For the week commencing January 21 and ending January 9th we have been having a series of lectures, seances and circles which

eeries of lectures, scances and circles which were all grand revelations of solutions if each than a wake led many from their profound silep in regard to it and increased our belief to a greater exient.

The lecturers, etc., were conducted by Mrs. M. T. Allen, of Peoris.

This has been the first attempt at such in this place and did very well.

A society has been formed, which meets Funday afternoons in a circle for the development of the mediums which it contains, as they will have to be developed before our work can go on to a very great extent.

I am fraiernally, L. H. FOUTS.

Watertown, N. Y.

I have spoken this mouth for the people ners in their new temple, I find but few Spiritualists, but the few are honest workers in the cause for truth. The new temple, which was donated by Mr. and Mrs Able Divis, has caused some excitement among the church people, and I find that some of them have come into the tempe and gone out pleased. My dear friend and co-worker Mrs. Nellie J. T. Brigham, opined the eves of snany, and they want more. There are seeds being sown here that wit bloom—not only here in this life, but in the next. The dedication was one long to be remembered in Wadertown by the Spiritualists. dertown by the Spiritualists.
Yours fraternally, MRS. E. CULLER.

Chicago, Ill.

A good audience was in attendance Sunday evening, 12th inst., at the Progressive Spiritualists meeting, at Bricklayers's Ban ner Hall. A terrible rain storm prevailed at the time, yet the people turned out to listen to Professor Van Horn, the Conductor. His subject being "Rational spiritual healing, vs. so-called Christian science."

Mr. Foster, a spiritual photographic me dium, related interesting tests in spirit pic-

Professor Van Horn closed by giving numerous and direct spirit test messages, which were very convincing and fully acknowledged. The spiritual work by the people of the other world is doubly assured, and their efforts in acquain log us with positive evidence of a continuous life beyond is entirely accessful. ~urceasful. VERITAS.

Newark, N. J.

Mrs. E. A. Wells, of New York, delivered a dectors at Liberty League Hall this evening, taking for her subject, "Is the buman soul capable of expressing the attributes of the Delty." The lecture was able and well dewas testified by the applanse given. After the lecture Mrs. Wells gave a very large number of tests from the platform that were much end lyed by those receiving them, and convincing to the sudience, that life is continuous and that there is no death. It was the largest audience of the season, and every seaf was taken, as well as much of the standing room. Mrs. Wells was met by many of her old friends that congratulated her upon her continued success, in sustaining her well deserved reputation as a fecturer and test medium.

PHCNIX livered and satisfactory to the audience, as

Grand Rapids, Mich.

The Religio-Philosophical Society of this city held an unusually interesting meeting to day, and was well attended. A most able address was delivered by Miss

Lena Bible, the President of our sister society here, the Spiritual Union. Her subject was "Forgotten Women," and it was handled in a brilliant, earnest and it was handled in a brilliant, earnest and impressive manner, which would have done honor to one much colder in the field of this much needed reform in our micial system, although the speaker has but just budded into the field of spiritual activities. She also gave three strangers paychometric readings with great success.

e have established a class system in connection with the society for the purpose of developing mediums in private home and neighborhood circles, and are stready reach-tog and interesting some of the church-people in this way.
Yours for progress,
F. D. YALE, Sey.

Saratoga, N. Y.

I wish to report through the columns of your worthy journal a few steps taken in the interest of our cause. I have just concluded a series of lectures in the city of Troy, under the suspices of the Star Hall Society. Wm. Gardner, President. My acquaintance as a speaker with this society has been very pleasant. We had sood attendance and close attention, which are signs of appreciation, and this is always gratifying to a speaker. December 31st a reception was given to your scribe at the commodious parlors of the worthy president; it was filled with happy faces. The spirit friends joined with us and kindly

me-sages given to auxious ones, and thus closed the old year with us.

This month I am to lecture here at Saratoge. Much power and enthusiasm is manifested. Thus far large audiences. Everybody acts in earnest and inspires every other one with a like feeling.

Respectfully, MARY C. KNIGHT.

Greenwich, N. Y.

The Greenwich County papers contains a

Diember 5th; that I heard the bells, tamborine and guitar played by some unseen power; that I heard the bells, tamborine and guitar played by some unseen power; that I heard the bells, tamborine and guitar played by some unseen prover; that I heard had a middle the permin's had called to the cabinet and ahake hands with them; that I haw he had dreamed in white dematerialize outside the cabinet, and that there was a little child dreamed in white came outside the cabinet about two rest and called for its mother. I should be about two rest and called for its mother. I should be about two rest and called for its mother. I should be about two rest and called for its mother. I should be about two rest and called for its mother. I should be about two rest and called for its mother. I should be about two rest and called for its mother. I should be about two restricts the cabinet the cabinet because the cabinet the cabinet of the should be about two restricts and two recently presched two sermons on the subject as clear as mud; in fact to other thanks and the whole subject as clear as mud; in fact to other the cabinet of the cabinet and the whole aubject as clear as mud; in fact to other the cabinet of the cabinet of the whole aubject as clear as mud; in fact to other the cabinet of the whole aubject as clear as mud; in fact to other the cabinet of the cabin

of the good work that was done here in Novemb r. Mrs. A. L. Lull, of Lawrence Kan., spiks for us five weeks, and created a great interest in Spiritualism. She possesses the but let us as Spiritualists let our light shine, beautiful gift of an inspiration that is ever a wonder and new delight to her hearers, who lists of regrets.

LAMES. manifest a most intense interest in her an swers to questions propounded by the audito all who are so fortunate as to hear her, and her blending of several different sub- cach lecture. Mr. Wright is doing much good and her blending of several different subjetts into one harmonious rhytomic poem
g ves proof of an inspiration far above the
ordinary. Her psychometrising of articles
from the audience never failed to give satiafaction, and many tests were given in this
way.

Western Reserve.

Peoris, Ill.

The people here are very much interested burg might interest its many readers.

Rowu to many of the readers of THE BETTER WAY as a trance and inspirational speaker, but lawored faithfully with us for the last sixteen months, speaking every Sunday for it. From a Presbyterian day to good and sometimes crowded and of the hall from him for one year and pay it can be last sixteen months, speaking every Sunday for it. From a Presbyterian day to good and sometimes crowded and before son Sunday—inink of it, shades of Knox and Calvin!

I must clieve the same of cultivation, and he people here are an iting to a grand work in the two months she was hore, and I teled attitude to day to make it is not asyling too more here believes to the two months she was hore, and I teled attitude to diship, and it is not asyling too more in the cause.

I must clieve the agrand work in the cause of Mr. Richmond, of Chicago. Besides, the lady is an untiring worker in the cause.

I must clieve the agrand work in the cause of Mr. Richmond, of Chicago. Besides, the lady is an untiring worker in the cause.

I must clieve the agrand work in the cause of the work in the cause of the best of an untiring worker in the cause.

I must clieve the agrand work in the cause of the work in the cause of the work in the cause of the work of the best citiz in the averaity utterances given in the two months she was hore, and I teled attitude to the propose of the exercise of the work of t hearty welcome should she ever return to us. J. G. JANSSEN' Sec'y'

The First Society of Spiritualists of New York City.

platform

"Is Nature Intelligent" was the first ques tion taken up by Mrs. Brigham, who said: All people have asked these questions about Deity. When they saw these phenomena of nature, which they could not understand, they began to question the causes back of them. They saw the blossoms of the law of rationalism; he taught them to asapring time, and the frostwork of winter, and they did not know what it was that gels would respond to those thoughts and moved these particles of material to grow into these rare and lovely combinations. Bo have an undying thirst to reach out and give they began to worship this invisible presence. But they made this invisible power after their own image, only stronger and greater, but with their own weaknesses and follies, but gradually they are learning better."

"By what physical form thall we know friends in the spirit land? Shall they appear as when last upon this earth?"

"No; you will not see your deformed friend, that old and decrepit man. But a person is known in many different ways their individuality is expressed in little things, in speech and action, and when your friends reach the other shore their individuall:y shipes out much more clearly."

"To what extent has our spirit power over our bodies? Can it change our nature?"

"Certainly it can change our natures. By cultivation, the wild rose is brought to the perfection of a fragrant, hot-house rose, and by cultivation our qualities can be strengthened and intensified.

In the alternoon, at the meeting for mani-festations Mrs. M. E. Williams in the chair

As you have solicited correspondence and two column notice of the materializing se-ances held by Mrs. Mary Eddy at that place of truth, I will give you a few lines from "This late testify that I was chosen to hold hopering and thirsting for soul food. We J. H Well's hand while he held Mrs. Huntoon's at the seance held at the opera house the best lectures, after which her guide gave

particular."

About fifteen other ladies and gentiemen of varacity gave similar testimonials in the same paper, describing the different seances they attended, and in which the usual physical manifestations occurred as they are well known to Spiritualiate without repitium.

The known there were thousands of unseen spirits all around us, and be did not deny that they did communicate with mortals; in fact he firmly believed King Saul had a communication from Samuel through the woman at Endor. His only reason for denouncing it was that God had forbid it. At Well known to Spiritualists without repition.

Hamburgh, Ia.

As there are but few communications from this part of the country I will try to tell you the part of the country I will try to tell you. of sunsh ne and shadow is firmly estab-lished on the evidences that have come to

i fear that this effort is already too long.

Mr. Clegg Wright is lecturing to large auonce, and her handling of difficult subj cia diences here, and Frank T. Ripley, of Boston, with an ease and fluency that is a marvel the platform test medium has been retained for the month of January, giving tests after

way.

She has a permanent engagement with the among them. His lectures have been repiele with advanced thought, clear, togical, philosophical and liberal. They only reget that so few improved the opportunity of listening to the presentation of ideas so exaltes and progressive. Dr. Clear carries with him the best wisnes of this society wherever he may go. May be continue to speak this new gespel of living truit till the callshair come to join the loved once gone before. By order of the society.

Bradford, Ill.

For the week commencing January 23 and series in the love of the society.

Bradford, Ill.

Way.

She has a permanent engagement with the same with make engagement with the same makes her have and she will make engagement with the same makes her have of fectures at any reasonable and horse ratioways one need not walk any distance in order to reach the principal points of interest. The State House will who wish to hear her farewell address should be a magnificent structure when completed and will be lighted by electricity with steam motors, electric ratioways and horse ratioways one need not walk any distance in order to reach the principal points of interest. The State House will who wish to hear her farewell address should be a magnificent structure when completed and will be lighted by electricity, with steam motors, electric ratioways and horse ratioways one need not walk any freat distance in order to reach the principal her, as her terms are always reasonable, and horse ratioways one need not walk any freat distance in order to reach the principal her, as the refress with her as the refress with her as the refress with the call and the call of the presentative in Jameatown, N. Y...

Next Sunday (to-morrow) is Mrs. Glading. The state House will who wish to hear her farewell address should be a magnificent structure when completed and will be lighted by electricity, with steam motors, electric ratioways and horse ratioways one need not walk any from the love of the society wherever he goes, and will obt

The Spiritualists here are warm-hearted, and open house is the rule among them for their speakers. Music hall, where I speak in the success of Spiritualism, and ... The Sunday evenings, is a magnificent room, ca-BETTER WAY is an ever welcome visitor to pable of seating 500 people. It used to be the our homes, I thought a few lines from this lat Presbyterian church and stood back from the street quite a ways. When the church The unseen forces have done a great work society built a new church they sold this and here in this city, and Spiritualism is on the the purchaser transformed the body of the steady increase. We have a healthy, flour- church into a hall with stage for speakers or ishing society, and many circles are being orchestra and put in a hard wood floor niceheld weekly, with some really wonderful ly polished and built on the front and sides manifestations. Mrs. M. T. Allen, well a row of business offices and stores, and then known to many of the seaders of THE BET- It ased the hall to his brother as a dancing TER WAY as a trance and inspirational academy, and the Lecture Bureau have rent-

the Message Department, although many they miss the messages. H. H. WARNE

Brooklyn, N. Y.

Conservatory Hall.-Oscar A. Edgerly oc-Mrs. Neilte J. T. Brigham discoursed in the cupied the rostrum at this ball Sunday, 12th morning upon subjects given by the audi- inst. His subject was "Spiritualism as a raeuce, after she had taken a seat upon the tional religion." He said it was rational because it is not limited in its scope; it appeals to man's higher nature as the only road to spiritual progress. A divine potency runs through all the teachings of Jesus. When he appeared upon the scene of action and taught the law of divine love, he brought a new law to humanity at that time; it was a pire, to send out thoughts of love, that anthus inspire them for their own good. Spirits the world the truth of life. False teachings have made the world superstitions. Jesus did not claim to have more power than others; he was an associate of publicans and sinners. But in order to hoodwink the people priesteraft has made a Messiah of him, so that the aristocracy could worship him as the only son of divinity. He claimed only spiritual power, and also claimed that others would be able through that power to do greater deeds than he did. The church divides all these teachings and claim that he was only divested with that power. Thus dwarfi g the spiritual nature by fear of God's auger in utilizing the powers he has given us spiritually. Now, Spiritualism endorses all spiritual development and progress, and thus becomes the rational religion of to day. Men like Bruno and Thomas Paine were the pioneers, opening the breastworks that the grand army of reform could march onward under the banner of freedom and truth-freedom in speech and freedom in thought. If Luther dared to think, so may we dare to think, and thus be liberated from church dogmas and oburch despotism, and thus learn that all thing; are seted upon and move under the guidance of divine and holy law, in which all inspiration comes, a universal law for all-pour more worthy. the only son of divinity. He claimed only holy law, in which all inspiration comes, a universal law for all—none more worthy than another, each developing the powers tying within themselves. A flue seance fol-

in the alternoon, at the meeting for manifestations Mrs. M. E. Williams in the custing festations Mrs. M. E. Williams in the custing for meeting opened with Congregational singing; then a solo by Mrs. Linby Motune. Mrs. Williams apoke upon meldumaning defining the position of control during the ceveloping of medium. Mrs. J. W. Tree notions and the customer of the stranger of medium of the control of the control of the control of the customer of the customer

The Womau's Spiritual Conference met ning, Jan. 16th. Mrs. Bertine, one of our local ruediums, gave the opening address from December 5th to 8th.

this place, hoping it may be of interest to She was engaged to give sittings at a priyou and your many readers of THE HETTER speaker. This Conference has the advantage speaker. This Conference has the advantage

vate house, but as the applications were so numerous, the back partor of the Unique lar meetings, as our resident medium, Mrs dies, it gives the female sensitives a chance numerous, the back parior of the Unique of t

> The Progressive Spiritual Conference held their regular Saturday evening conference on January 18th. The opening address with delivered by Mr. Bargent. Subject: "L'se physical life spiritual." He is an able writer and reads his MNS, with clear and distinct volce. His subjects are always logical and appeal to our reason. He is a fine poet, and should send to the Spiritual papers some of

Conservatory Hall.-Sunday, January 19th, J. W. Fletcher, the popular trance speaker and test medium, who has occupied speaker and test medium, who has occupied the platform for this society, was given a cordial greeting by his many friends on his return after an absence of one month. He know our friends in heaven." He gave a descriptive seance of apirits present after each lecture; the meeting being devoted at most entirely to the phenomens.

NOTES

A. W. S. Rothermei, having arrived home, will be pleased to see his patrons at his resi-dence, Bst Cirron Place, Heapons will be held Wednesday. Thursday and Sunday evenlogs,

Wednesday. Thursday and Sunday evenings, and Tuesday afternoons.

Mrs. L. S. Cadwell will resume her seances for full form materialization on Tuesday evening and Baturday afternoon, at her residence, 214 Lexington Ave.

Mrs. Timson Smith gives lessons in spiriual healing at her residence, 181 7th Ave.

Mrs. Jenny Biske, one of Brooklyn's best healing mediums can be consulted daily at her residence, 281 Franklin Ave. Public test circle, Wednesday evenings at 8 o'clook.

In article of "Bundy and Wells" on second

page please read in second to last line of editorial comment "spare us with" instead of 'spare with us" as it was transposed in the correction or make up. Mr. Herman Burose of "The Sower" re-

quests us to say that on account of the iliness of Dr. Bliss the aforenamed paper will be a little late in its next laste. Private correspondence and business matters are also delayed for the same reason. A reader writes that he would like to see a

column devoted to questions to be answered by the readers especially. To which we ap-

concealed inside the trumpet, but which would make the manifestation more marvel ous than a spiritual one.

Another representative of this paper at tended a seance at Mrs Seery's, where were congregated about a dozen persons, male and female. A circle was formed in which two trumpets were placed. Shortly after the room was darkened the trumpets began to float in mid-air and voices issued from them, speaking to persons to whom the spirits controlling the same were attracted, giving names and circumstandes correctly and confounding the wisest as to where this information could have been attained-except some one present being able to read the minds of the sitters. And as only spirits can do this, the most skeptical were convinced that when 'man dies he lives again." Besides this, bright stars were seen finating about and which proved to be the manifestations of a spirit whose name was suggestive of the same. Controlling another medium she gave all present something comforting. The seance was arranged by Mrs. Stowell and Seery for the benefit of a Spiritualist in need and which act of benevolence undoubtedly

benefit and good results received from wearli g my Melted Peuble Spectacles. These specta-

MOVEMENTS OF MEDIUMS.

Frank G. Wilson solicits engagements as ecturer. Address box 39, Mantus Station,

Dr. Dean Clark is ready to answer calls on the Pacific coast. Address care of Golden

Address Bishop A. Beals at 250 Arrundel atreet, St. Paul, Minn., during the month of January.

Harrison D. Barrett, is open for engagements to lecture. Address is 2 Grove street, Meadville, Pa.

Meadville, Pa.

Mrs. Carrie Van Duzee will lecture for the Hociety in Indianapolis, Ind., for the month of January, 180.

Myra F. Paine desires engagements to lec-

ture for spring and summer months. Address at Painesville, O.

Miss Emras J. Nickerson may be addressed at 563 Main street, Springfield, Mass., siso de-sizes engagements for the month of March, 1819.

J. Clegg. Wright is lecturing for the Modelty for the Advance of Scientific Spiri unit in at Cleveland, Ohlo, for the month of January, Address 59 Vienna street.

Address 59 Vienna street.

Miss Jepule B. Fingan will make engagements for fall and winter week evenings for 8, 10 and 12 lectures. Address 52 Irving street, Houth Framingham, Mass.

Mrs. Mary C. Knight will be pleased to correspond with societies wishing to engage her services as a lecturer and test medium. Address Fulton, Oswego Co., N. Y.

F. A. Wiggin speaks in Haverbill and New Hedford in January; in Chelses, Mass., in February; March and April also taken. Au-dress for lectures with tests, 9 Bosworth st., Bostou, Mass. Mrs Maggie Hiewart, platform test and clair-voyant medium, 281 East Main street, Pique, Obilo, can be engaged for the winter months by acclettes in need of first-class talent. Ad

Wanted-An engagements to lecture,give tests and demonstrate instants neous healing from the platform, by an old-time lecturer and healer. Satisfaction guranteed, Address Dr. Bray, 1811 Oliver street, St. Louis,

Dr. E. B. Russel, inspirational lecturer, wishes to correspond with Spiritualists who desire to have lectures in their locality, but have not sufficient fluorist means to accom-

plish the same, address 36 Winter street, Haverhill, Mass. J. William Fletcher lectures in Bridgeport, Coon, the first two Sundays in January; in Brooklyn, N. Y., the last two of January, Kebruary, March, May and June; in Springfield, Mass., during April. Address 12 West lith steet, New York City.

Mrs. E Cutler, of Philadelphia, trance medium and by objecting reader, has been engaged.

Mrs. E Cutler, of Philadelphia, trance medium and psychometric reader, has been engaged by the Watertown Society for the winter, but will exchange Sundays with speakers or speak through the week for other societies. Address 12 Bronson street.

Mrs. E. Cutler, Philadelphia, Pa., trance medium and psychometric reader, is engaged to speak to the new temple at Watertown, N. Y., January and February, and would like engagements for March, and Apri; would help societies to build up and give them benefits. Terms very moderate. Address 12 Bronson street.

Dr. A. W. S. Rothermel can be addressed at his residence, 388 Clifton Place, Brooklyn, N. Y., having been called home by sickness in his family. He will return to the West as soon as nealth is restored to his family. During his slay in Brooklyn he will receive his friends Sunday and Wednerday evenings, also Thursday afternoons.

Lyman C. Howe speaks in Meadville, Pa., the Sundays of January; in Boston, Masa, the Sundays of February; in Cleveland, O., in March, and Washington, P. C. in April. He is yet free for May and June, 1830. He is engaged for Tuesday, Thursday and Sunday, July 19th, 31st and Aug. 3rd at Cassadaga; and from Aug 9th to 18th at the lowa Camp Meeting. He is yet free for last two weeks of August.

Henry H. Warner, inspirational trance lecturer and test medium, lecturers for the Topeks (Kan.) Lecture Bureau for the month of January. In February, March, April and May he lectures in New England, and all correspondence for engagements during those months should be addressed to Frederick W. Wright, Atti-boro, Mass. Mr Warner's address is at 215 West Fourth street, Topeka, Kan., second floor. Kun., second floor.

She could swing a six-pound dumb bell, She could fence and she could box;-She could row upon the river, She could clamber 'mong the rocks;

She could do some heavy bowling, And play tennis all day long But she couldn't help her mother

'Cause she wasn't very strong!

-William C. Sheppard



XTHEX WONDERFUI Slate-Writer -AND-

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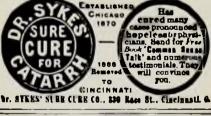


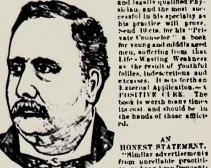
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a staunch Spiritualist.-THE BETTER

Tadies' Department.

There's a Boy in the House. A gun in the parlor, a kite in the hall, In the kitchen a book, and a hat and a ball, On the sideboard a ship, on the book-case a

flute. And a hat for whose ownership none would diappie. And out on the porch, gallantly prancing

nowhere. A spirited hobby-horse paws in the air; And a well-polished pie plate out there or

the shelf. Near the tall jelly jar which a mischievous

Emptied as slyly and realick as a mouse, Make it easy to see There's a Boy in the House.

A racket, a rattle, a rollicking shout, Above and below, and around and about; A whistling, a pounding, a hammering of Daile.

The building of houses, the shaping of sails Entreaties for paper, for scissors, for string, For every unfindable, bothersome thing; A bang of the door, and a dash up the stairs In the interest of burdensome business af

And an elephant hunt for a bit of a mouse, Make it easy to hear There's a Boy in the House.

But, oh! if the toys were not scattered about And the house never echoed to racket and rout.

If forever the rooms were all tidy and neat, And one need not wipe after wee muddy feet; If no one laughed out when the morning was red.

And with kisses went tumbling all tired to bed; What a wearlsome work-a-day world, don't

you see, For all who love wild little laddles 'twould

And I'm happy to think, though I shrink like a mouse

From disorder and din, There's a Boy in the House!

Written for The Better Way. The New Year.

BY MRS. N. E. BURR. We are beginning on a pure white page in the book of our life. Let us not indulge In vain regrets over the past, or take desponding views of the future-the present is upon us with its responsibilities, and we should meet its requirem nts with brave, strong hearts. We must not forget that the year is made up of days, and each day is a perfect the whole will be complete. Time will be to us what, by our use of the treasure we make it-a blessing or a curre, a good or an evil. These are glorious days in which to live. There is so much to be thought, done and er joyed. We need to be earnest, to be thoroughly awake to our opportunities, and then life itself will be a constant inspiration. Never was there a time when the unfolding for mental and apiritual enlargement was more grand than the present. There is no excuse for narrowness. We live in an age intense with life. Nothing stands still. All beings press on with irresistible force, and we must go with the tide or be left high and dry on the sandy beach to slowly wend our way in the same old paths, devoid of progression's sublime revelations. One cannot arord to sit still when there opens before us possi bilities of advancement in spiritual attainments by linking ourselves to all that is inspiring, harmonizing with the purest and best which shall tend to the betterment of humanity. All prejudice and narrowness must be put aside; then our minds will be prepared to receive truth, and our lives re flect the light which illumines the dark places in our experiences so varied, giving out rays of comfort on every side. With this end in view, we shall continually outgrow our mental garments, each year witnessing such expansion of thought that the old forms must be exchanged for newer and larger ones. The growing richness of the years will have its effect on the spirit and demand higher and broader storehouses for

"Build thee more stately mansions, Ob, my

As the swift'seasons roll; Leave thy low vaulted past.

its treasure.

Let each new temple, nobier than the last, Hhut thee from heaven with a dome more Vast

'Till thou at last art free, Leaving thine outgrown shell by life's un resting sea."

Written for The Better Way.

Reflect and Grow. ALLIE LINDSAY LYNCH.

We live by means of God's natural bent of mind, and we grow in intellect by cultivating the mind we possess, and which is sour milk. One or the other gets swindled, an offshoot or tributary to the Great Mind. and often both.

We find that the more we reflect the grander is our intellect, and, therefore, we should seek such avenues as lead to the purchased for 25 cents at all druggists. most beautiful thoughts. We have only to This is hard. study or delve into lofty works of other minds to bring our own within the range of

their thoughts. Our own thoughts, by cultivation, may even surpass those of the minds we have found so attractive. We grow, then, by thinking beautiful thoughts, even as the tree when clothed in green is more magnifi cent than when shore of its verdure. By chances for the future on this basis. this I mean to say that man whose mind is full of intelligent reflections is like a tree unhappiness in the married relations of in all its rich beauties of nature-clothed life, but in the majority of instances the

and attractive. Woman should make every effort to edu- the true comfort there is in it. cate herself. It has long been her reproach that she knew but little, and, in consequence, was not a fit companion for man in his fields of usefulness. It has not been knows how to make a pot boll and can woman's fault in the past, but will be in spank babies systematically. the future if she allows her brother to out reach her intellectually. She no longer they in after years suspect that what were

Let woman grasp every inch she can of the grounds for usefulness by study and energy, and she can step into any position soon that man now holds.

The day of freedom and equality is rapidly being brought about. This is much owing to those noble women who for the past forty years have braved the sneers of men and the scoffs of their own sex, and made it possible for most of us to see their worth and desire the freedom they have so energetically striven to establish. Let us, by individual efforts, bring our minds up to or somewhere near their intellect by a careful study of woman and her needs. Not alone woman's needs, but the needs of the human race. We can, by our intellectual unfoldment, be the better able to guide our son's and daughter's minds into channels that will best develop them for walks of usefulness and the understanding of each other's needs.

Unfold the mind, and the world grows better. Cultivate the reason, and the soul will become pure. Maintain the rights of your sex, and man will grow to respect those rights, but submit to be man's slave, and man will hold you worthy of no higher plane. Be up and doing, aweeping the cobweb from your intellect and garnering all the beautiful and elevating thoughts you can. Your reason is for use, and God will hold you responsible if you bury this talent.

How to Use Powder. Miss New Era (16)-I see you arrange

our toilet in a dark room. Miss Old Fogy (46)-Eh, what! how do

Miss N. E .- Because the powder is so thick on your face that it can be seen.

O. F .- What do you mean?

N. E .- Well, you see, powder must not be strewn over the face like sand on a country kitchen floor, but gently rubbed over with a soft "shammy," so as to fill the pores. This makes the skin even looking. Then rub off lightly with a soft linen handkerchief, so as to get rid of the surplus or that which is on the skin above the pores. This gives the whole face a soft expression, without showing much of the powder, and, of course, makes one look younger, while thick powder causes one to lock haggard slights she has worked herself up into a and out of harmony with self, at which the link in the great chain. If the links are old smile with pity and the young ridicule. In a dark room this is not noticeable, and people think they look just as well in the sunlight. Before going out next time take a mirror to the window and view yourself in the glare of daylight, and you will be a little surprised at your looks and as others have been seeing you all along. Because you look fair in a dark room does not make you look so in the light of the street. Be a little more thoughtful hereafter for the clip the hair, the singeing is better for it." opinions of others concerning yourself and

ABOUT MARRIAGE.

Matrimonial Noose.

Some marry for the fun of the thing and never see where it comes in. This is discouraging.

Some marry for the sake of a good companion, and never discover their mistake. This is lucky.

It is better to have a comely "helpmeet" of some use than a brilliant one simply of 'some pumpkins.'

Man is a fickle "critter." Even Adam, who had his wife made to order, found more or less fault with her.

Don't marry a man for his reputation. It is liable to be only a second-hand affair, borrowed from his ancestors.

Many women have married men for their fine exterior. But that's all there is to an ancient egg worth mentioning.

Many marry to spite some one else only to learn that they got the butt-end of the transaction, and its worst end at that.

Marriage is a lottery full of chances. That's what gives it flavor. All like to chance it, because everybody thinks to win

Wedlock, in its original state, was as pure as sweet milk fresh from the cow, but man couldn't rest until he stripped it of They talk about a Woman's Sphere much of its r'ch cream.

The hot-headed youth marries in a hurry because he fears marriageable females will be scarce next year, and lives to wonder There's not a whisper, yes or no. how the supply holds out.

Marriage resulting from love at first sight is not generally wedded bliss on a par with

Many a man has married for beauty, only to learn that he paid \$10 for what can be

The most affectionate people before marriage seldom hold out in the same proportion after the knot le tied. It is better philosophy to commence only as you would live afterward. From the matrimonial market the saints of both sexes were culled out long ago. Don't expect to marry one. You must guess at some things and take

Woman is sometimes the real cause of boot is on the other foot, and she is really

Don't marry a woman for her taper fingers and Illy hands alone, for married life and its rugged experience call for a wife that

But few people marry for pure love, and need be man's slave unless she wills so by a sion were, in all probability, but the first careless use of her own reflective powers. symptoms of cholera morbus.

The man who marries a woman simply because she is a handy arrangement to have about the house, does so from a purely business standpoint, and in the end, if not compelled to support him, she has done better

than many women I know of. Many a man who marries for money has never realized a dividend upon the investment; and many women who have done the same thing have left word for their poster ity that, although a fair transaction upon the face of it, yet it is just as liable to be a putup job .- Exchange.

Recipes.

Hash.-Equal parts of meat and potatoes, or two of potatoes to one of mest, Remove all the bone, gristle and skin, and have only one-fourth part fat meat. Chop very fine, and mix well with the potatoes, which should be hot and well mashed Season to taste with pepper and salt. Put in enough hot water to cover the bottom of the spider; add one large tablespoonful of butter. When the butter is melted, add the hash, and let it simmer till it has absorbed the water and formed a brown crust. Do not stir it. Fold like an omelet. Use corned meat or roast beef. If the potatoes

are cold, chop them with the meat. Italian Beefsteak --- Score a steak transversely with a sharp knife without cutting it through. Lay it in a stew-pan with a small piece of butter, season with pepper, salt, and an onion chopped very fine. Let it cook in its own gravy for about threequarters of an hour and serve.

Kansas Philosophy.

It is now believed that Lit's wife look d back to see what some other woman had on. When a man tells a woman he loves her she thinks it gives her a right to know

It is one of the great vexutions of a woman's life that when she is dressed up ready for callers no one ever comes.

everything he does.

A woman may forget everything else that is of importance, but she never forgets to dust the Bible when she knows the minister | D. Simons, Secretary.

Nothing makes a woman more angry than to have her enemy not notice the

When a man takes his wife visiting he wonders what she is going to put in the trunk; when they arrive at the destination he wonders what she didn't put in it .--Atchison Globe.

Singe the Hair.

"Shall I clip the ends of your hair?" seked the bairdresser. "By no means, madam; I shall singe them. We no longer

Then taking up the tips of the hair with not too much lost in your own opinion of the comb, exactly as if he were about to apply the shears, he ran the flame of a tiny wax taper lightly across the ends. "Now, you see, madam, the hair is as even as if it the residence of Mrs. M. C. Morrell.

The People's Spiritual Meeting every bunday evening of each week at 230 W. 86th street, at the residence of Mrs. M. C. Morrell.

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The People's Spiritual Meeting every bunday evening of each week at 230 W. 86th street, at the residence of Mrs. M. C. Morrell. were cut, and the superiority of the method 14 just this -- cutting the hair opens the end of the little tube of which each hair is composed; this induces an increase in the flow of natural oil from the hair, and that in turn gives the hair the sticky, oily look that is so unpleasant. Singeing the end closes the tube and keeps the supply of oil where it should be, within the little duct."

Wall Pocket.

A very attractive and inexpensive wall pocket can be made out of a palm leaf fan. Cut pointed scollops the shape of the teeth of a saw, only much larger, all round the edge. Take pieces of gold cord, fastening one end on reverse side of fan at inner point of each scollop, bring it over and up to base of handle, along side of which they are laid, and another piece of gold cord wound closely around the whole. A bow of FREE. ribbon istied on handle.

Make gathered pocket of large figured china silk, leaving a space of five inches between pocket and base of handle, and also leave one half inch space all round between pocket and inner points of scollops.

Women's Sphere.

As the'll had a limit: There's not a place in earth or heaven, There's not a task to mankind given, There's not a blessing or a woe,

There's not a life, or death, or birth.

That has a feather's weight of worth, Without a Woman in it. -Tue Printer Girl.

Maud--So you are going to marry your

still be in the family.

Young wife-Charley, darling, are you perfectly satisfied with married life? Young husband (enthusiastically) - Well,

I should say so. Why, if you were to die to morrow I believe I would get married again next week .-- Jury.

The Old Question.

Reginald Young (who has been very attentive during the evening)-I wonder, Miss Mabel, if you would consider me impertinent should I ask you the old ques-

Miss Mabel (greatly agitated) -- Oh, Reginald!-this so sudden--I--I--yes, I will listen to you, Reginald. Reginald -- Well, then, have you read

'Robert Elamere?" Lawyer-Have you told me only the truth of the case?

Client-I did, sor; you can put the lies to it yerself.

MEETINGS.

Cincinnati, Ohio. The Society of Union Spiritualists, of Cincip-nati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each

reck, to which all are made welcome.

The Lyceum for children and adults meets at Q A. B. Hall, 118 W. Bixth street. Cinciunati, every Sunday at 91/4 A. M. All are cordially invited. Douglas Hall, N. W. Sixth and Walnut treets, trance lecture every Sunday at 8. p. m. by Mrs. Adah Bheehan. Admission free. Strangers cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 7.2. t the American Health College, Fairmount. Free

First New Spiritual Church meets every Sunday at 11 a. e., and developing circle 7:30 p. m., at 192 West Fifth Street.

Boston, Mass. BANNER OF LIGHT CIBULE-BOOM, No. 9
Bosworth street—Beances are held every Tuesday
and Friday afternuon at 8 o'clock promptly.
Admission free. J. A. Shelhamer, Uhairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall—Lectures by able speakers Sundays at 10% A. m. and 7% P. m. Bichard Holmes, President; Albert F. Bing, Tressurer; O. L. Bockwood, Corresponding nd Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter atrects—Spiritual Fraternity Society will hold public meetings every Sunday. The Temple Fraternity School for children meets at 10% a.in.; afternoon services at 2%, and Wednesday evening social at 7%.

Children a Progressive Lycan No. 1—Sessions every Sunday at 11 a. m. in (large) Paine Memorial Hall, Appleton atreet, near Tremont. All seats free. Every one invited. Benj. P. Wesver, Conductor; H. O. Torrey, Corresponding Secretary. 1031 WASHINGTON STREET-The First Spirit ualist Ladies' Aid Society meets every Friday. Private seance, for members only, first Friday in each

month. Public meetings every Friday evening a 75. Mrs. A. E. Barnes, President; Mrs. M. V Lincoln, Secretary. COLLEGE HALL, 34 Essex street-Sundays at 10% A. m. 2% and 7% P. m. Eben Cobb, Conductor. EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ r.m.; also Weduce days at 8 r.m. Able speakers and test mediums. Excellent music. Dr. E. H. Mathews, Chairman

America Hall, 724 Washington street,-Bervices each Sunday Dr W A Hale, Chairman
A Public Social Meeting will be held every Thursday evening at 7½ in the office parlors of Evans
House, 175 Tremont street Eliza J. Bennett.
The Spiritualistic Phenomenu Association hold their meetings in the Lyceum Hall, 1031 Washington street. It is the hall above the Ladies' Aid Hall.

Chelsea.—Spiritualist meetings are held in Pil-grim Hall, Odd Fellows Building, each Bunday eveming, at 71/2 o'clock.

Meetings are held at Grand Army Hall, Sundays at 21/2 and 71/2 p.m. All mediums invited G. F. Slight, Chairman.—The Ladies' Social Aid Society bolds its meetings evers 'Friday afternoon and evening at 196 Chestnut street M. L. Dodge, Sec. Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simpos. Secretary.

New York, N. Y.

The American Spiritualist Alliance meets at 21 West 42d street. New York City, on the first and third Wednesday of each month at 8 pf. m. come connected with THE ALLIANCE—either as resident or non-resident members—and to take an ctive part in its work.

can Spiritualist Alliance c n do so by sending subscriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remittances.
THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and

Spiritualists who are disposed to aid the Ameri-

all such are invited to become members. Henry J. Kiddle, President, J. F. Clark, Cor Secretary, 59 Liberty St., N.Y Columbia Hall, 878 6th Avenue, between 19th and 50th atreets. - People's Spiritual meeting. Services 50th streets.—People's Spiritual meeting. Services every Sunday at 224 and 724 p. m Mediums and speakers always present. F. W. Jones Conductor Adelphi Hall, corner 52d street and 7th avenue.—First Society of Spiritualists holds meetings every funday at 11 a. m. 224 and 724 p. m.

A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M.C. Morrell.

The Recelet Spiritual Meeting areas fundar

: 8 o'clock, at 510 6th avenue, near 36; street. J. F. Snipes, President, 4'6 Broadway.

Philadelphia, Pa.

First Association hold their meetings every Sun morning and evening at their hall, 80 pri The Second Association of Spiritualists of Philadelphia meet every Sunday at 3 P. M. at their church, Thompson Street between Front Street church, Thompson Street between Front Street and Frankford Avenue. Circles and spiritual exercises 3 p. m. and 7 30 p. m. 'rs. T. J. Ambrosia, Trustee and Tre. su er,—our mainstay of the Assoc otion—is always present, and Jacob Grupp, Philadelphia's best m. le medium, is very often present, office 1106 Fairmount Avenue. Mrs. L. Leidy, 1945. North 9th street, a member, does not forget us. J. Wallscannether member, does not forget us. J. Wallace, another member, is often with us. Meditums made welcome. Investigators and public cordially invited.

T. J. Ambrosia, President.

Kevstone Spiritual Conference meets every Sneday at 21-2 p. m., at their ball N. E. corner 8 and Catton ill. Cottonhill sts. Win, Rowhottom, Chairman.
Fourth Association ho'd their neetings every
Sunday evening at 71-2 o clock at N. E corner 3rd and Gira d Ave. Mrs. M. Brown, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1. Meets every Sunday at 10:45 A. M., in G. A. R., Hall, 170 Superior St. Spiritualists and Liberalists earnesly invited to send their children, and the public cordially invited to attend

BEE.

Spiritualist Meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 pm.

Ohildren's Lyceum every Sunday at 10:45 a.m.

I. W. Pope, Conductor. Friends and public cordially invited. The Spiritualists' Progressive Thought Society meets every Bunday at 2780 p. m. in Probeck's Ilali Farnklin Avenue, Admission free.

North McGregor, In. The North McGregor Fociety of Spiritualists meet every Sunday and Thursday evening, Geo, Palmer President; Geo. Ramey, Sec.

Mt. Paul. Minn. The Spiritual Alliance meets in Waucota street Chapel, between Eighth and Ninth streets, every Sunday ovening at 7:30. Mrs. Mary A. Tussey, Scc. 223 East 8th street.

Watertown, N. Y.

The First Progressive Society hold Sunday me tings to their New Temple on Davis street sun systems n at 2.30 and evenings, 7:30. Lectures, tests and psychometric readings.

Chicago, III.

Maud-So you are going to marry your father's cashier?

Isabella—Yes, pa says that if he runs away with the bank's funds the money will their hall every Sunday evening.

Page 116 Chicago Harmonial Society of Spiritualists meet every Sunday at 7:45 p. m. at their new hall, n. w. corner recria and Monroe attreet.

The Young Peoples' Progressive Society of Chicago hold a musical and literary entertainment at their hall every Sunday evening.

Page 126 Telephone 116 Fifth Ava. Peoples' Spiritual Society meets at 116 Fifth Ave.
every Sunday at 2:30 r.m. All are made welcome
who visit Chicago.

G. L. S. JEMIFER, Pres. Brooklyn, N. Y.

The Brooklyn Progressive Spiritualists hold their weekly conference meetings at Everett Hall, cor.

weekly conference meetings at Kverett Hall, corBridge and Willoughby streets, on Saturday evening of each week, at Schock p. m. Good speakers
and mediums. Seats free, Samuel Bogart, Fres.
The Brooklyn Spiritual Union holds public meetlogs every Sunday evening at Fraternty Rooms,
Bedford avenue and routh "econd street.
The Women's Spiritual Conference n eet every
Thursday evening at the residence of Mrs. etarr,
211 St. James Place. S. A. Storntchoon, Pres.

Pittsburg, Pa.

The First Spiritualist Church of Pittsburg has lectures every Sun lay morning at 10:45 and evening at 7:45. Children's Lycone at 2 p. m. at their hall, No 6 Sixth street, J. H. McKlroy, Pres. J. H. Lohmeyer, Soc. Troy, N. Y.

The First Society of Progressive Spiritualists hold meetings every Sunday evening at 7:30 o'clock in Keuman Building, corner Broadway and Third atreets, Ladies Society and supper every Thursday-Progressive Spiritual Association No. 2, meets at Star Hall, corner of Third and Fulton streets, (entrance on Fulton) every Sunday.

Chattanoogu, Tenu. First Spiritualist Society meets in Odd Fellows Hall, Market street, every Sunday at 7:30 p. m. M. D. D. Higley, President J. Beeman, Tressurer: J. W. Poyner, Secretary Geo.A. Fuller, M. D., Regular Speaker.

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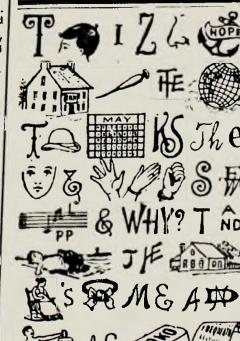
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The Bose and the Little Maid If I were a rose Or the garden wall, I'd look so fair: And grow so tall I'd scatter perfume for and wide, Of all the flowers I'd be the pride That's what I'd do If I were you -

Olittle Rose! Fair little maid. If I were you, I should always try To be good and true I'd be the merriest, sweetest child, On whom the appointne ever amiled. That's what I'd do If I were you. Dear little maid!

Winds and Tornadoes.

Temperate zones and small tracts of country are less subject to sudden changes of the weather, or to violent exhibitions of storm and lightning, than the torrid climes, where large tracts of land or sea prevail. It is on the wide surface of the Pacific or Atlantic that the waterspout or the burricane have their characteristic force and majesty.

Among the first in importance as agents of civilization are the trade winds, which are two constant currents of air-one coming from the north and another from the south, attracted towards the tropical zone.

In the Atlantic the winds prevail straight across the ocean, from the coast of Africa to that of America. In the Pacific numerous shoals and islands prevent an uniform current in the atmosphere, and hence the trade winds in tor, usually on extensive level plains, China typhoons. where nothing occurs to obstruct their with the trades.

gunpowder magazine.

ountries visited by them.

phrase of disapprobation which an Italprevalence of the slrocco").

eyes were dim, our lips cracked, our culable damage. knees tottering, our throats perfectly everywhere. The wind, always light from the scene of the catastrophe.

Somewhat similar in its effects is the

and rapid, is not at first remarkably hot, but it increases in heat in proportion as it continues. The lungs, which in too rarefled air no longer expand, are dry, and the body consumed by an intense heat. In vain is recourse had to large draughts of water-nothing can restore perspiration. In vain is coolness sought for-all bodies in which it is touches them; marble, iron water, not. din. withstanding the aun no louger appears, are hot. The streets are deserted. and the dead silence of night reigns everywhere. The inhabitants of town and villages shut them-elves up in their houses, and those of the desert in their tents, or in the pits dug in the earth, where they wait the termination of this most destructive heat. It usually lasts three days, but if it exceeds that time it becomes it becomes insupport atle. Woe to the traveler whom this wind surprises remote from shelter! He must suffer all its dreadful consequences. which often are mortal. The death is a real suffication. The lungs being empty are convulsed, the circulation disordered, and the whole mass of blood driven by the heat towards the head and breast, whence the hemorrhage at the nose and mouth that occurs after death. The corpse remains a long time warm, swells, turns blue, and is easily separated-all of which are signs of that putrid fermentation which takes place when the humors become stagnant.

It has been supposed that the destruction of the army of Sennacherib was caused by a simoon; when

"The angel of death spread his wings on the

And breathed in the face of the foe as he passed: And the eyes of the sleepers waxed deadly and chill.

And their hearts but once heaved, and for-

ever grew still." Storms are great currents of air movall that region are subject to many in ling with extreme rapidity in vast terruptions. Along the coast of Peru whirls. When they have only a local lakes, sometimes almost surrounding ideas of people regarding God; afterwards and Chill, where the general direction importance, they are called whirlwinds; him. This, however, necessarily changes Mr. Ayer stated that he had conversed with of the wind is south, a steady south- but when their effects are felt over a easterly wind is only experienced at the large extent of country, the more gene- if the waters were continually receding mediums, some that had been in spirit life distance of five or six hundred miles ral and more scientific designation of before him. from the shore. But these winds are cyclone is given to them. In the West not confined to the ocean: they prevail, Indies they are called hurricanes, on the mirage is seen in its full character, over many tracts of laud near the equa- the African coast tornadoes, and in and there is a delusion as well as an il-

P-rhaps the most terrible cyclone of passage or alter their direction. Along modern times was that of Oct. 10, 1780, the flat lands of the Amazon, and be which has a historical interest, and has side the course of the Orinoco, Hum- been specially named "the great hurriboldt noticed regular winds to set west- cane." "Starting from Barbado s," ward, which he believed to be identical says M. Reclus, "where neither trees nor dwellings were left standing, it The monsoons are periodical winds caused the fleet of Sir George R dney, which sweep the northern part of the anchored off St. Lucia, to disappear, Indian Ocean, and change their direct and completely ravaged the island, tion after an interval of six mouths. where 8,000 persons were crushed un-Frequently the monsoon assumes the der the ruins." After this the whirlcharacter of a hurricane, in which case wind, tending towards Martinique, enthe wind blows with such terrific force veloped a convoy of French transports, that nothing can resist, and the pale and sank more than forty ships, carrylightning streams from the clouds in ing 4 000 soldiers. On land, the towns broad sheets of flame, which appear to of St. Pierre and other places were encircle the heavens, as if every ele- completely razed by the wind, and ment had been converted into fire, and 9,000 persons perished there. More to the world was on the eve of a general the north, Dominique, St. Eustatius, conflagration, whilst the thunder peals St. Vincent and Porto Rico were likewhich follow are like the explosion of a wise devastated, and most of the vessels that were on the path of the cy-Several other periodical winds are clone foundered with all their crews similar to the monsoons, and are known Beyond Porto Rico the tempest went under different names in the respective to the northeast towards the Bermudas, and sank many English war ships re The Sirocco is well known as a hot, turning to Europe. At Barbadoes, down to her morning work, and the parching wind which prevails in the where the cyclone had commenced its housewife went upstairs to see what Mediterrapear, but is felt most violent | terrible spiral, the wind was unchained was the matter. The girl was in bed, iv about Naples and at Palermo. Its with such fury, that the inhabitants looking very much cast down, and usual season is July, when it sometimes bidden in the cellars did not hear their complaining of pain and violent sickblows with great violence. The first houses falling above their heads; they ness. In answer to her mistress's quesblast is like the steam from a hot oven, did not even feel the shocks of earth- tion, she explained that she had a cold, the air ceases to refresh, and a sense of quake which, according to Rodney, ac- and had taken some medicine which suffication takes possession of man and companied the storm. The rage of had been recommended for the children. beast. The thermometer rises from 70 man was arrested before that of nature. "How much did you take?" asked her degrees to 80 degrees, then to 110 de The French and English were then at mistress. "Well, mum, I went by the grees and 115 degrees, while the air re- war, and all the ships which the sea directions on the bottle. It said, 'ten mains thick and foggy, and the burn- swallowed up were laden with soldiers drops for an infant, thirty drops for an ing blast holds on. All nature lan seeking to destroy one another. At the adult, and a tablespoonful for an emetic guishes while the wind lasts, vegetation eight of such ruin, the hatred of the I knew I wasn't an infant or an adult, droops and withers--Italians suffering survivors was calmed. The governor so I thought I must be an emetic, and as much as strangers. The strongest of Martinique caused the English sail the stuff has pretty nigh turned me in ors, who had become his prisoners in side out."—Youth's Companion. ian can use with regard to any literary consequence of the great sulpwreck, to work is to say, "Era scritto to tempo be set at liberty, declaring that in the del sirocco" ("it was written during the common danger all men should feel as

A large part of the beautiful little elmoon which owes its origin to the city with his historic name-Mt. Versame causes as the strocco, namely, non, Ill.—was laid in ruins by a cythe production of heated and noxious clone in Feb., 1888. Three-fourths of winds by the action of the sun on the the business portion of the town was sands of the Arabian deserts. The si- destroyed. About thirty persons were moon is common in Syria, Nubia and reported killed, and as many more fa-Arabia, and in its mildest form is most tally injured, while the number of deadly. Many a pilgrim on his way to those who were slightly injured was Mecca, and many a merchant travel- nearly a hundred. Five hundred and ing to Begdad, fall under its fatal influe eighteen houses were totally demolish ence. Bruce suffered from it when as- et, and a loss of more than \$1 000 000 cending the Nile, where, he eays, "it sustained. The storm also swept over blew as if it came from an oven. Our the surrounding country, doing incal

Whirlwinds are of less importance dry; and no relief was to be found from than cyclones, yet they are due to the of charity, especially for the poor and needy drinking an immoderate quantity of same cause, namely, the encounter of water." When these winds begin to two or more masses of air which strike blow, the atmosphere assumes an against each other obliquely. They alarming aspect. The sky, at other are sometimes propagated with a raptimes so clear in this climate, becomes idity as great as that of hurricanes, and dark and heavy; the sun loses his may cause similar disasters. A whirleplendor, and becomes of a violet color. wind which occurred near Diepne. The air is not cloudy, but gray and France, in 1845, killed bundreds of perthick, and is in fact filled with an ex- sons and carried roofs, planks, slate, tremely subtle dust, which penetrates etc., for a distance of twenty-five miles

outs, and wee betide any vessel in their track! When these whirlwinds pass over the desert, they raise huge columns of sand, overwhelin their murch. Many a caravan is converted, by one of these pillars of sand, from a happy company of pilgrims to a ghastly heap of bare boneshorses, camels and men being blinded usual to find it deceive the hand that and suffocated together. - W. H. Lamb-

The Mirage.

A class of phenomena caused by certain conditions of the atmosphere are of much beauty. Of these the mirage is as the thoughts occasioned in the minds of one of the most interesting that can be witnessed. It is a spectral illusion produced by unequal refraction in the various strata of air, being different in temperature and moisture, by which Chinese flag and take it in his hand as Mr. the light is reflected, giving rise to a blending of the rays. By this means the s'rangest pictures are produced sometimes of so extraordinary a nature as to resemble the effects of magic.

The mirage is frequently witnessed on the southern coast of England, near Newbaven.

Humboldt often observed the mirage in South America.

Inverted images of ships are frequently seen by navigators in the Arctic regions.

Upon land the mirage is be t seen over the desert plains in hot climates. The intense heat of the eands greatly rarefies the air, in contact with them; and rays of light coming from distant objects, such as villages, or the trees a they awakened thought in us; thes upon cases, are gradually bent by approaching this rare stratum, until they strike it at an angle greater than the Thus is presented to the inexperienced found in the heart of a little child. Mr. Dan-

It is in the great African desert that lusion, and lures the weary traveler on with its promise of green grass and wafreshment which seems to hover on the horizon. M Monge, who accompanied Bonaparte in his expedition to Egypt, witnesse i a fine example. In the deaert between Alexandria and Cairo, in but the uniform and irksome desert of sand and sky, with a few naked bute and ragged Arabs.-W. N. L.

A little four-year-old, on her first visit to church, was much pleased with the music, and gazed intently at the choir with a juzzled look on her face. At last she said in a stage whisper: "Papa! do see them people standing up on the mautelpiece! They'll fall off!"

Somebody had posted up a sign in which he misspelt the last word, thus: "No Smoking Aloud." A wag wrote this after it: "Smoke easy."

On the 29th of December our beloved sister and friend Caroline Avery Riddle finished her earthly labors for the good of humanity -laid aside her earthly garments, in which she had been clad for 69 years—and clothed upon with immortality, passed over the river to her oright inheritance beyond.

One of the excellent of the earth, she was instant in season and out of season, in works She was for many years the President of the Ladies' Union of this city, a little band of kindred souls who worked with her lu whose most sacred memory she is enshrined, and whose blessings follow her. In all her deed of charity she was uncetentatious and retir or charity she was donedentations and testing, preferring not to let her right hand know what her left hand did. The loss of her presence is keenly feit by her family, and by all who knew her.

Her little band of co-workers, while they feel her loss very deeply, rejoice with her in the assuredity glorious change, which has translated her from earth to the home of the ancels.

washington, D. C.

When they pass over the sea they Temple Fraternity School, Boston, Mass. December lat. - After singing and invocation came a lewon in Spiritualism from Progressive Educator. The lesson considered by the school to day was "Our needs rather than our wants," Mr. Randal short and painful, the skin parched and ming with ruin everything which lies thought work one of our principal needs, if brought the subject home to every-day life and living; wished the children to understand that it was not best here to eat more than they actually needed, however much they apolte also on diet. Mr. Ayer stated the wants might want or desire to do so. Dr. Wilder of propie were many tim is caused by an enviroument, brought about by prenatal luftu ences, and which required great strength of will and help from the spirit world to over-come. For instance a Chinese spirit wished to material zeon a certain evening he requested Mr. Ayer to have a Chinese flag in the room, sitters at the sight of the flag would assist spirit had made the same request, and many others of different nationality. Mrs. Grisby saw an applent Chinese spirit approach the

Ayer spoke,

Dec. 8th.—After singing, invocation and recitations by the children the lesson from The Progressive Educator was read by the school. Subject: The Spiritual Temple." The friends were then invited to speak upon the lesson continued from last Sunday; it being "Our peeds rather than our wants." Mr. Banks responded. Then Dr. Wilder spoke to the children on diet; said that he learned more than fitty years ago that is was not necessary to eat meat to be well and strong. Mr. Ayer testified to the correctness of Dr. Wilder's statement. Mr. Gregory spoke on The esson from The Elucator, "The Spiritual Temple " whose foundations made of good and noble thoughts. His remarks were very beautiful and spiritual, dwelling atrongly on the power of thought. Mr. Ayer also spoke on the influence of thought; said the flags that adorned the room were placed there by requests of spirits, not that the flags them selves were an aid to them in any way, only thoughts did assist them to manifest as they

came into our atmosphere. Dec. 15th. - The lesson considered to-day by the school was the different conceptions of limiting angle. Total reflection then God among people. After the usual opening occurs, the air near the sand acting as a exercises Mr. Randal spoke on the lesson; he mirror or a body of water, in which in thought we should ever think and speak of wirror or a body of water, in which in God with reverence; spoke of the grandeur verted images of the objects are seed, and magnitude of his works, yet he was traveler the appearance of tranquil forth read extracts showing the different to the real aspect as he approaches, as many spirits materialized and controlling thousand, of hears, yet none of them had ever seen God, otherwise than he exists in all things in the Universe.

Dec. 221.-After singing and recitations the questions from The Progressive Educator were given by Miss Grovenor, the lesson for to-day being Spiritualism. At its close with its promise of green grass and wa-ter, till he sinks exhausted on the sand, them, "What is inspiration?" This was exand perishes for the want of the re- plained by Miss Grovenor and others. Mr. Ayer wished the children to understand that there were influences that could inspire one to do wrong when given the opportunity. The object lesson for to-day, as announced last Sunday, was "A grain of wheat." Mr. Ayer who, from long experience in hand. ling wheat in his business, as wholesale gro all directions green island appeared, oer, and from a careful studyof the propersurrounded by extensive lakes of the ties of the grain, and its different varieties purest water. Ou the tranquil surface as well as from a knowledge of its chemica of the lakes the trees and houses with analysis are the lessons which he Blustrated which the islands were covered were and flour, also a cut of a grain of wheat many strongly reflected in vivid and varied times magnified, giving three views, one strongly reflected in vivid and varied hues. The party hastened forward to enjoy the refreshments apparently proffered them; but when they arrived, the lake on whose bosom the islands floated, the trees among whose foliage the houses arose, and the people who stood on the shore inviting their approach, had all vanished, and nothing remained but the surfered end intrame of large and the surfered end intrame of large the miner is and phosphates and necessary to supply these requisite elements to the human body are boiled out, and nothing but the starchy substance is left. There ing but the starohy substance is left. There was a flour called entire wheat that is not strictly so, for some of the outer portion was left out, still it was a step in the right direcnd ragged Arabs.—W. N. L. tion, for it was more nutritions than the common bread flour, but the only flour that contained all the properties of a grain of wheat and which a person could common bread flour, but the only flour that contained all the properties of a grain of wheat and which a person could subsist on without other food—it being almost entirely his own living—was "whole wheat meal." This flour made into gems constituted the greater portion of his diet. The children were much interested in the lesson as were the older on-a, and many questions were asked, among them where to procure the whole wheat meal. Mr Ayer answered that he had it at his store and wasjeeling it at cost, trying in that way to induce people to use it, as eating meat would then he unnecessary to their systems, not requiring it when using a flour that supplied their physical bodies with every requisite element. In this way they could live much more cheaply and with less labor. It costs him about one dollar a week to live, two-thirds of his diet being gems made of whole wheat meal. This being so, he is proof positive of the correctness of his statement, for no one could *pparently enjoy more perfect health or look in better condition. I think he made converts or must of those present, for great interest in the subject was manifested by all the questions that were asked were numerous, among them the receipt for the gems, which was good naturedly given and all others answered ratisfactority. Note books were taken out and the street and number of Mr. Ayers' store recorded. After the lesson the samples of wheat and flour were shown—the red wheat grown on new land in Minnesota and Dakota was the most nutritions, as the minerals and phosphates were more abundant in it. Mr. Randall spoke few words on the object lesson; among other things the stated that between lity and sevenity-flive toos of twine was used annually to bind wheat into bundles. Mr. Gregory suggested that the same object lesson be continued at the next school meeting and that the lesson considered be the "Spiritual substance of wheat." A musical and dramatic entertainment will be given by the onlitted of the Temple Fraterinty School on the evening of the 25th

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and I am sure must be far more sensitive to apirit power than the one now in use. I believe it will generally appercede the latter when its superior merits become known.

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THE LOGIC OF MATERIALISM.

WAY of January 11th, invites attention destructible or immortal. On the conport. As the latter has reference only ganism is not, so far as such organism ceived them. to the spiritual body, it is wholly ir is concerned, indestructible, but subject

ly from the lecture, we enlarge somewhat upon the extract of THE BETTER WAY. We do this in order that we plane. As one bringe us into relation may state his position in his exact with our present environments-with let me define the word immortality. harmonious relations on that higher According to Webster, the word means plane, with such beauty and symphony unending existence. That is immortal which car not be destroyed or annibi of the quotation referred to, from the lated. Now, it is a well known fact Hou. A. B Richmond, "What, then, are destructible is immortal. Tols is my first proposition, my foundation stone."

stone," upon which Mr. Peck seeks to sarily either. I will by no means con having life, cannot die is immortal. ity only upon a conscious living entity, never upon inanimate, elementary elementary matter is immortal, because telligence, no life, no conscious existence in unorganized, elementary matter. Therefore it is not of the slightest | Specially Reported for The Better Way. consequence to an immortal soul whether it is indestructible or not. sand. It will not do to build upon any chair in the hall. such foundation as that.

We pass to Mr. Peck's second matter is something; the opposite of something is nothing." If spirit is some thing, it is material; and as matter is indestructible, therefore spirit is indedestructible, consequently immortal."

last head that no such conclusion fol- sired to answer the one which inquired many years, because his earthly condilows. I am conscious that this individ- "If spirits as seen by clairvoyants were tions must be canceled. lows. I am conscious that this individual in their normal condition as spirits, and used soul of mine, with its will power, its in their normal condition as spirits, and Good bye, my dear mother.

From your loving child, who has been by claim to your loving child, who has been by claim to your loving child, who has been by claim to your loving child, who has been by claim to your loving child, who has been by claim to your loving child, who has been by claim to your loving child, who has been by claim to your loving the properties and good by the properties are good by the properties and good by the properties are good by the properties and good by the properties are good by the properti than the dull clod of earth beneath my awakened as to take in such extended of spirits. feet. I feel that it is no mere accident or incident of matter. Matter should them?" be my servant, but not my master. It is correlated to me only in the organ- that the opaqueness and impenetrabil ized form, through which I come into ity of matter to the external vision of relations with outward nature. I feet much more certain that I am a spiritual entity than that matter exists independent of an eternal potency.

and qualities to another thing, that, therefore, the one is something and the space so far as spirits were concerned. other is nothing. Neither does it follow matter. Love is something; the opposite of love is hate. If love is someaccording to this logic, must be noth "matter is indestructible," in its elemen | the occasion was left out of consideratary condition, "spirit is indestructible, tion. and, consequently, immortal. It is tal are not synonomous or convertible

Allie Lindsay Lynch, in THE BETTER a material organism would be either in with her from the earth plane.

tive, we might be able to settle this are sulject to disintegration. If, then, question." I do not respond with the spirit is matter, it follows that it is or vain expectation that anything I may say will "settle this question." Neither elements is indestructible. But our hudo I enter into the arena of the discussion merely for the purpose of knocking the materialistic chips from the shoulders of the gentlemen upon whom they are placed. I respond because I think the question is an important and think the question is an important and a vital one.

After announcing her position as a "There is a natural body and there is a materialist, the writer proceeds to forti spiritual body. As we have borne the fy it with what she evidently conceives image of the earthly we shall also bear to be an unanswerable logical deduction the image of the heavenly." Paul, who from the pen of one of the aforesaid gentlemen, viz: W. F. Peck in his Cassadaga lecture in 1888. Quoting direct
""" we may reasonably presume that this septritual body" will be not less real in the lecture we enlarge somethat other and higher sphere of exist ence than is the earthly on this lower

that matter per se is indestructible; spirit bodies, impalpable nothings or matter may be changed, may be resolved into its original elements, but cannot lift, however, we are asked to believe be destroyed; therefore matter being in that they must necessarily be either evolved out of matter cognizant to our rst proposition, my foundation stone."

Let us examine this "foundation be enforced) then I answer, not neces erect the superstructure of materialism. cede that there is, or can be, nothing Let us enquire, is it veritable bed rock substantial in this or any other universe or only sand? It cannot be silirmed of ized forms—that all else are but "im matter without life, that it is immortal. palpable nothings." Possibly, in the That alone can be mortal or immortal spiritual realm, what we know as matwhich has life, being. That which, ter here, will not in any of its forms, gross or rarefied, exist at all. Yet there may be substantialities, not less real, to We predicate mortality and immortal that uneeen world than what we call matter is to this. Possibly our matter, in any of its forms, might be wholly matter. It does not follow, because a thing is "indestructible," (unless it be sense. Therefore, I would not dogmaindestructible life) that therefore it is tize as to the nature of the spiritual immortal. To affirm that unorganized, body. For ought we know, we may be F II BEMIS. march.

DOUGLASS HALL.

The usual 3 o'clock p. m. Sunday And the specious inference, because in- services of the Society of Psychic Re mere sophism. Such is Mr. Peck's last Sunday; and, notwithstading the foundation stone of materialism. It is copious rainfall that continued all the

lady who had passed to the higher life call my mother and me together with a In early womanbood. She had looked tie that nothing can sever. over the questions that had been sent by members of the audieuce, for an-It has been plainty shown under the swer, to the platform, she said, and de sociation with me, nor can be be for ums could have their spiritual vision so bloomed into womanhood in the world boundaries in space as was claimed for

The control very lucidly explained material eyes ceased to be an impediment to the vision of spiritual eyes divested of their material environments, the man given up to die with a com that in a material sense space was an It is a delusive sophism to affirm: nihilated. That spirits did, in fact, "Matter is something-the opposite of recognize the existence of space, but something is nothing; if spirit is the that the distance between two widely opposite of something, it is nothing." separated points in space was so easily It by no means logically follows that overcome by spirits, that if the same because one thing is opposite in nature could be appreciated by mortals it would seem to them as if there was no

Spirits, she said, were always in a that human entity is nothing if it is not condition that was normal to them, except, perhaps, when they assumed some ethereal or material envelopment, thing, then its opposite, which is hate, through certain laws which the spirit ing. And the same sophistry would purpose of manifesting to their friends apply with equal force to all things of who had only material eyes with which opposite qualities. Therefore it is a to see them, and then even they were non sequitar to infer if "spirit is some- really in their normal condition of their have taken it longer, for I was thing it must be material," and that as material envelope, manufactured for

After some remarks about the nonnecessary, here, to again remind the attention of spirits to time, the controlous disappointments in the earth life, terms. Even granting, for the take of which was one of her reasons for desir the argument, that the human soul is ing to come through the medium on thine. material, it by no means follows as a the occasion, alleging that such refer consequence, because matter in its ele- ence would especially aid her in discard-

mentary condition is indestructible, ing the unpleasant influences still surthat therefore a living spirit existing as rounding her which she had carried

Controls were then changed and to three quotations, which she makes in trary, the only true logical sequence several other questions answered; the support of materialism; one from C. H. would be mortality, not immortality more interesting of them, at some Murray, one from W. F. Peck, and one The human soul can exist as matter length, after which Mrs. Sheehan gave from the Hon, A. B. Richmond's R. only in a material organism. Matter a number of psychometric readings, exview of the Seybert Commissioner's Re- existing in the form of a material or | ceedingly interesting to those who re-

An interesting feature of the afterrelevant for the purpose quoted. The writer quotes these authors approving ly, and invites discussion. She say: "I think with these three logical supporters the personality, in order to be inherent ciety. She wanted the secretary to enof matter, backed against any minds by immortal, must be one and indivisithat may care to respond in the negable—a unit. All material organisms
her; and in confirmation of her earnestare cultivated by the statement of the ness in the business, she produced her fifty cents in payment of one month's dues in advance. After explaining the manner in which she obtained the fifty cents from this hard, material world,

noon meetings at Douglass Hall.

A SPIRIT MESSAGE FROM A CHILD TO HER MOTHER.

To the Editor of The Better Way.

I received from San Francisco, Cal., through Lois Childs, writing medium, the enclosed, to me, wonderful com munication from my child, who passed away, as stated therein as far as I can words, fully and fairly. He says: 'First words, fully and fairly. He says: 'First may trust the other will bring us into may give light and comfort to some in your paper please give it space. It one, as it has brought peace and joy to MARY VAN ALSTINE.

"Dear Mother-I grasp this golden opportunity as one of the most glorious privileges that has ever come to me Think, that after forty-eight years have passed I can at last send a few comforting words to my beloved and aged mother-whom I left when but a bud, picked from the stem before unfolding scarce a petal.

As life's mysteries and nature's laws must be searched into to widen and strengthen thought, so by perseverance in this may we gather wisdom. When I see the narrow ravine that so many are traveling, my thought come: Why cannot the veil of prejudice be lifted, and let one ray of freedom shine in and disperse the clouds from their dazed minds; but no, the time has not come, the ground must first be prepared before the seed can be dropped. One seed planted in fertile soil is better than a pound sown upon the hard, crusty sterile earth.

Mother, earthly experiences to me are but a dream, memories fading from me as do objects seen in foreign travel--as deaths and births, as we understand knowing of its treasures; it is our great indestructible, is a most unwarranted those terms here, and these may but be loss not to have an earth experience; and illegical inference. There is no in the altar steps by which we ascend the laws are inflexible and our knowl from sphere to sphere in our upward edge desires are ever calling for the missing link, until more matured. Of my life I cannot tell to make it clear to your perceptive view; more difficult as my connection with earth life is so limited. Could I, my history would read like some fairy tale portrayed in some luminous fabric, your imagination would destructible, therefore immortal, is a search were held at Douglass Hall on soar on the white wings of exstacy, and mu t sail over the ocean of Time. Had I remained with you longer I should have been more closely linked to you; not bed rock; it is but deceptive quick afternoon, there was scarcely a vacant but that loss will be your gain when you come to this life.

I shall be the elec'ric cord in the Mrs. Adah Sheehan, the Society's spirit life binding you to those elements lecturer, was the instrument in the of growth and knowledge, lifting you sition. Is it any better than the first? hands of the friendly guides, through up to higher planes. All is too grand We shall see. Begging the question at whose mediumship these lectures have the start, he says: "Spirit is matter; grown popular, occupied the platform. gained by my own perseverance, I say The first to control was the spirit of a to myself, when will the electr c spark

MARY JANE VAN ALSTINE."

From a Grateful Patient.

Dr. A. B. Dobson, Maquoketa, Ia. You, with out doubt, think me either dead or else without gratituie, or true appreciation of what you have done for me. You, no doubt remember me as bination of diseases from head to foot, that wrote you from Miltonville, Kas. while you were in Florida last winter Well, I had been suffering with kidney bladder, lung, bead and skin discsases for nearly six months, and was almost a walking skeleton when I applied to you for help. As the M. Da., with their accursed drugs, had failed to do anything, except to make me worse, I had given up all hope of recovery. When I received your diagnosis (which was very correct) and the box of remediee, I obeyed implicitly your instrucchemist knew how to control, for the tions and began to feel improved within forty-eight hours, and by the time my month's treatment was through all my diseases vanished. Still I should quite weak. Do you think I had better send for another month's treatment? I expect to be at the Cliuton camp meeting next summer, and will see you there. I hope you will be enabled to lecturer that indestructible and immor-ing spirit referred to some of her seri- keep your health good for many years. for such a healer as you are is truly a blessing to humanity. I am most truly D. C. SEYMOUR. Liberal, Mo.

See ad. in another column.

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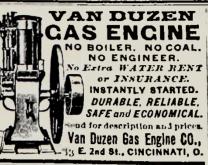
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